

The **CHRISTIAN CENTURY**

A Journal of Religion

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The Republican Nomination

An Editorial

Scotland's Churches on the Eve of Union

By Marcus A. Spencer

A Parson Looks At the Press

By Ralph W. Sockman

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The CHRISTIAN CENTURY

June 28, 1928

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Six Months of It

As I read the page proofs of this issue of The Christian Century, I am prepared to admit that the pages that interest me most are printed in the smallest type. That is not to say that I don't find the rest of the paper interesting. You take that suggestion which Dr. Sockman makes of the way in which the preachers and the editors have exchanged functions. I never heard that made before; but there's a good deal in it. One of the reasons why the Christian Scientists prosper is because of the way in which they hang on to their news-disseminating function in their midweek meetings. . . . There's food for a lot of rumination there.

And I didn't find it hard work to read to the end of that article on the coming reunion of the Scottish churches. I think I could read any article telling of a decrease in the divisions of protestantism with something of a thrill. Or at least with solid satisfaction.

But it is still true that I find those pages of index the most interesting in the paper. I was amazed, in reading over the items, to find how many clear-cut recollections the titles brought back to me. It seems to me that this index is much improved over the indexes formerly printed. With this as an aid, it ought not to be hard to locate almost any article, editorial or book review printed in The Christian Century during the past six months.

I believe that The Christian Century lives up, in the best sense, to its subtitle: "A Journal of Religion." It is stimulating, therefore, to study an index like this and see what the range of interest is for religion these days. It certainly covers all the contingents, and it comes close to covering all the possible categories of human effort. "Nothing human," says religion thus interpreted, "is foreign to me."

Personal reactions to an index such as this will differ. I found myself most interested in the section dealing with the books reviewed during the first half of the year. I even counted the number, and I was amazed at the result. How many books do you think have been treated in the book pages of The Christian Century during the last six months? Twenty-six issues; more than 250 books! An average of almost ten books a week! I knew that these pages were covering a wide field, but I never dreamed that it is as wide as that.

The names of the contributors are as significant as ever: Ames, Archer, Barton, Borders, Brightman, Catt, Cavert, Darrow, Douglas, Eastman, Eddy, Fosdick, Herring, Horton, Hough, Jefferson, Jones—three different Joneses; Edgar, Paul, Rufus—Kagawa, Knudson, Kresensky, Levinson, McConnell, Marlatt, Newton, Nixon, Norwood, Palmer, Peat, Rawlinson, Richards, Speer, Steiner, Stidger, Taft, Trotter, Ward, Willett, Wright, and others, as the auction handbills used to say, "too numerous to mention."

The names of the book reviewers are equally out of the ordinary. Take it all in all, it has been a worthy half-year, hasn't it?

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

26

VOLUME XLV

CHICAGO, JUNE 26, 1928

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EDITORIAL

AGAIN the house of commons has defeated the new prayer book of the Church of England. And again it was the votes of Methodists, Baptists, Quakers, Presbyterians, Roman Catholics, Parsees—well, one Parsee anyhow—and persons who are members of no church that decided the issue. Two-thirds of the members of the house who are members of the Church of England voted for the revised book, but the total vote against it was 266 to 220. This is slightly larger than the majority against it seven months ago before the final changes were made which were supposed to make it more acceptable. There is some truth in the statement made by the chancellor of the exchequer in the course of the debate that "rejection of this measure will inaugurate a period of chaos, which will only be corrected and ended by disestablishment." There is less in his statement that "the spiritual continuity of English church history will be broken." Suppose it does lead to disestablishment. Surely the spiritual continuity of the English church is not dependent upon its organic relation to the state. Anglicans do not admit that there was any breach of spiritual continuity at the time of the reformation, when the tie with Rome was severed. If so important a change could be made without loss of continuity, the church ought to be able to survive an alteration of its constitution which affects only its relation to a secular power.

Disestablishment Is Due

AS TO THE "CHAOS" which is predicted as the result of the rejection of the book, there will be plenty if the bishops carry out the plan upon which it is reported that they are in practical agreement—to put the book into effect in spite of the act of the house of commons and then see what the government will do about it. That, it would seem, would be to invite disestablishment. However it may have been in times past, the support and control of the church by the state in this day is an anachronism. Disestablishment is due. The church has everything to gain and little to lose by it. There is no such religious homogeneity in England as to afford even a color of justification for maintaining the present condition. The church cannot expect to enjoy the prestige and perquisites of establishment as the church of the nation without being subject to some

measure of control by the nation, and that means, as the present case abundantly illustrates, control by those who are not themselves members of the church. The thing is preposterous—that Jews, infidels, Catholics, and members of a dozen protestant sects should cast the deciding votes in determining the forms of worship in a church to which none of them belongs! And yet, that is not so preposterous as that this church, to which these and so many others do not belong, should be officially the church of the nation. If it is to be the church of their country, supported by it and officially connected with it, they have some right to determine what kind of church it shall be. So the absurdity of a system under which even non-Christian votes may decide whether or not the sacrament may be reserved in an Anglican church, pales beside the greater absurdity of maintaining as the official church of the nation a church which is so far from being the church of all the people.

Fundamentalists Appeal

To Force and Arms

WITH most of the Christian world and a good part of the world that does not make any pretension to being Christian developing a hope that men will cease to cut each other's throats over international differences of opinion and find a technique for settling differences without resort to force, the fundamentalists officially proclaim the futility of all such efforts and the inevitability of war and endorse all the standard devices for securing general military training. At its recent meeting in Chicago, the World's Christian Fundamentals association adopted a preamble and resolution including the following statements: "We recognize with deep regret that human failure and sin inevitably result in war and strife." "All the dreams and hopes of mankind looking to the establishment of world peace and the outlawing of war by human means, are scripturally doomed to disappointment, since there is no hope of lasting peace in the earth until the Lord Jesus Christ returns as prince of peace." "The federal council of churches has been engaged in an unbiblical and unpatriotic campaign to undermine the program of our government." "The government has no means of defense except the lives and man-power of its citizens." The only gleam of Christian sentiment in all this is in the first sentence quoted. They are sorry that was is inevitable. Perhaps one should be grateful for that much. As for the rest, it is as crass a statement of the doc-

trine of reliance upon force as can well be imagined. Given a conception of Christ as one who is to beat down his enemies with a rod of iron and wade through the blood of his enemies to a throne, it is entirely natural that the followers of such a Christ should believe that a nation has no means of defense except force. If Christ cannot conquer by persuasion and spiritual means, how can it be expected that any good cause, such as international peace, can be advanced by "human means"? Such statements as these—linking that sort of patriotism with that sort of "biblical" program and sanctifying with the name of Christianity the worst aspects of human nature—have done more to persuade people that religion is an obstacle to civilization than all the attacks of atheists and all the "conflicts between science and religion."

China Enters a New Period of Confusion

THE SITUATION in China, following the fall of Peking, is hopelessly confused. Feng Yü-hsiang, once widely heralded as "the Christian general," seems to be in control of most of the north, with Yen Hsi-shan, "model governor" of Shansi province, also exercising a certain amount of authority in and near Peking. Chiang Kai-shek, generalissimo of the southern forces, has resigned his command with the statement that, now that the military campaign is ended, he wishes to return to private life. Few take this explanation of his resignation seriously, but the inner facts responsible for the act are not yet known. In the meantime, the nationalist government at Nanking is attempting to set up an administration which shall come close enough to exercising general authority to receive the recognition of foreign states. The one fact that seems established in the midst of this turmoil is the death of Chang Tso-lin. By far the most colorful, if also the most ruthless and reactionary, of China's recent war lords, the dictator of Manchuria has succumbed to injuries received when his railway train was bombed while entering the Mukden station. Chang's death had a dramatic touch in full keeping with his life. The way in which he rose from banditry to the control of China north of the great wall has been told before in these pages. During the past two years he reached the heights of his power, when he held Peking and found the diplomats of the great nations attending him. But early this year the tide turned, and the hour of his fatal wounding found him retreating from Peking to Mukden, and by that act withdrawing to a lesser part in the future Chinese drama. The bomb that took his life thus saved him from the indignity of a minor role. For that reason, Chang himself probably welcomed its coming.

Help Sought for Ten Million Starving Chinese

AS THE FIGHTING dies down in China the need of the starving peasants of Shantung province becomes the more clear. Ten million persons—most of them women, children and the older men—are reported near starvation in northern China. It has been estimated that there are almost thirty million Chinese who are living on

less than the minimum requirements to sustain life all the time. But the situation in Shantung province, and nearby regions, now is much more terrible than any mere continuation of these normally distressing conditions. There a series of destructive floods, followed by drought, and that followed by a plague of locusts, and now the whole followed by the destruction of civil war, has driven the population of whole villages and townships out of their homes and onto the highways, along which they hope to reach other regions, the while they sustain life by a desperate search for food. For most of these people this food now consists of the bark of trees, straw and chaff, and the last fragments of grass roots that can be dug out of the baked soil. The plans which the International Famine Relief commission has made for dealing with this appalling situation have received the approval of the Red Cross authorities of the world. It is hoped that ten million dollars can be secured from American sources. Cabled advices from China indicate that relief can be carried on without danger of interference from roving armies or, except in rare instances, from bandits. The headquarters of the China Famine Relief, which is raising this fine expression of international sympathy and good will, is at 419 Fourth Avenue, New York city.

Italian Jesuits Pull For Governor Smith

THE INDIFFERENCE which the vatican professes in regard to the election of a Catholic to the presidency of the United States does not extend to other foreign Catholic agencies. A Chicago Tribune dispatch from Rome quotes an article from the *Jesuit Unita Cattolica*, of Florence, which refers to Mr. Hoover as one who would carry on the narrow-minded provincial program of Harding and Coolidge, especially in regard to war debts, prohibition and immigration, and presents Governor Smith as embodying the hope of better things. "The policy of playing usurer toward the allied nations in the question of war debts; the obstinacy of keeping the doors of America closed to immigration, adhering to the selfish protective system, proclaiming the non-intervention policy of Washington and Monroe, while intervening with onerous financial and industrial operations to put all the nations of the old continent under the yoke of American banking interests—all these policies under Gov. Smith will be attenuated," says this Jesuit organ. "It is to be hoped that the Democratic party triumphs under Al Smith. . . . The spiritual salvation of the United States lies in Catholicism, which is prospering there and which some day through religious unity will restore moral force to power in the United States. . . . What is needed is the yeast of Catholicism, and the election of Alfred Smith will be a token of the necessary Christian rebirth after the moral decay caused by excessive wealth." Along with this should be mentioned the speech of Mayor Walker, of New York, who, speaking to the Cathedral college alumni and answering the suggestion that Governor Smith, if elected, might take his orders from Rome, said recently that he "hoped to God" that he would "take his orders from Rome," because "during all the ages the Church of Rome has ordered nothing against civilization."

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tion." It begins to appear that Governor Smith, if nominated, will have to do something to curb his too outspoken friends.

Aviation Increases Its Range

WHILE the plaudits for Miss Earhart and her comrades, Stultz and Gordon, are still sounding it is well to note the steadily increasing radius of the airplane. The same week that saw Miss Earhart win fame as the first woman to fly across the Atlantic saw Captain Emilio Carranza fly from Mexico city to Washington with only one stop on the way. The week before that witnessed the completion of the historic flight of the Southern Cross from the United States to Australia. It is evident that regular air cruising over distances to be computed by the thousands of miles is almost here. Especially is this prospect increased by the performance of trimotored planes. The machine in which Miss Earhart crossed the Atlantic was trimotored, as was the Southern Cross. There is a sureness of mechanical performance in the flights of such planes which, when coupled with competent air navigation, makes transoceanic or transcontinental flying as feasible as the regular schedules of the air mail. Such record-making flights as are being made thus summer are hailed as contributions to the good will of nations. Let it be hoped that they are really that! There have been rumors suggesting that many of the most ambitious developments of air travel, particularly in Europe, are only slightly disguised war preparations. The possibilities of destruction implicit in the airplane are obvious. It will be a happy day when an international legal prohibition has made illegal such prostitution of the results of man's mechanical genius.

Massachusetts National Guard Goes into Action

WE ARE INDEBTED to the Springfield Republican for information regarding an interesting military maneuver at public expense which does not seem obviously related to the national defense. The National Guard Association of Massachusetts gave a dinner at the Boston City club on June 15, in honor of Major-General Alfred F. Foote, commander of the 26th division, and officers of the state militia. Naturally, it was desirable to have a large and representative gathering on this occasion. But it costs some money to travel, even in a state as compact as Massachusetts. Whose money shall be spent? The adjutant-general of the Massachusetts national guard fixed that by ordering all the officers to attend a meeting at the same time and place, stating in the order: "Mileage at six cents a mile from residence to Boston and return will be allowed from state funds, the travel involved being necessary in the military service." The total amount figures around eighteen hundred dollars—not a great sum, to be sure, but still a considerable price for the state to pay to enable the officers of the national guard to eat broiled live lobster, enjoy the concomitant entertainment which was promised but not described in detail, and otherwise protect and defend the commonwealth by these gastronomic and convivial exercises which must be—since the travel involved in reaching

the scene of the engagement is declared to be—"necessary in the military service."

The Decline of American Political Oratory

"NOW," said the gentleman who had been listening to the nominating speeches broadcast from Kansas City, "now I am for Al Smith." It is possible that this same gentleman may experience another change of political allegiance after listening to the speeches presently to be broadcast from Houston. But it is certain that American political oratory, as displayed at the republican convention, is in a distressing state. Here, for example, speaks a congressman extolling the merits of the Honorable "Slippery Jim" Watson, senior senator from the state of Indiana:

He can call more men and women by their first names than any other man living today. He has made more republican speeches than any other man living today. He has traveled from one end of this country to the other, from ocean to ocean, from the lakes to the gulf, preaching the doctrine of republicanism, never wavering for a single moment as to the path that he would follow, the path laid out by the founders of the republican party, the path that was not devious, but that led straight to honesty in government, to integrity in principles, to the good government that this great country of ours enjoys today.

And so on, for fifteen hundred words more. Nor was this the worst. There was a speech in which the Honorable Guy Goff, junior senator from West Virginia, was nominated for the presidency, that included every moss-grown example of oratorical buncombe in the arsenal of the professional political spouter. And there were a dozen seconding speeches, all of them worse than the speeches of nomination. Twenty years ago this sort of windjamming might have registered. Today it subjects politics to general ridicule. A public which has been taught by the radio to judge the content rather than the vociferousness of a speech, has no patience with such patent balderdash. American political oratory will continue to be seriously discounted until the orators learn this. It is sincerity and sense to which the public ear is now attuned.

Radium Paint Victims Receive Payment

HAVING REPORTED the difficulties encountered in trying to bring to trial the cases of the young women poisoned by radium paint while working in a New Jersey factory, it is a joy to be able to report that the case has been settled in their favor out of court. It seemed for a time as though the United States Radium corporation, the company involved, might be able to evade the payment of damages on the plea that the statute of limitations had intervened. But after further argument in the New Jersey courts, which indicated that a way would be found whereby the women might sue, a federal judge was able to arrange the settlement. Under its terms each of the five victims will receive \$10,000 in cash and an annuity of \$600; \$2,000 for past medical expenses, together with the payment of all doctors' and hospital bills for as long as they live, and all counsel and court fees. The case has been one in which the press has showed its ability to awaken public opinion

sufficiently to secure redress for those who once seemed helpless victims of industrial and legal irresponsibility.

Dr. Morrison's Twenty Years

AS THIS ISSUE of *The Christian Century* goes to press the editor, Dr. Charles Clayton Morrison, is sailing for England. There he will spend the summer, preaching on Sundays in some of the outstanding churches of the British isles, and in filling other engagements. One series of addresses, to be given on the Friday afternoons of July in the church of St. Martin's-in-the-Fields, London, is attracting especial attention. There Doctor Morrison will have an unusual opportunity to interpret America's peace policy to the British public. After completing his engagements in Great Britain he expects to attend the assembly of the league of nations which opens on September 3 in Geneva.

Doctor Morrison's trip abroad comes at a moment of peculiar significance in respect of his relations with *The Christian Century*. As his plans now stand, he will return to this country, after this period of important international service, on the twentieth anniversary of his assumption of the editorship of *The Christian Century*. Twenty years ago next October Doctor Morrison stepped from the pastorate into the editorial chair of what was then but one among the many denominational papers of the United States. At the close of this double decade he finds himself editor of an organ of national and international influence, a journalistic voice that speaks weekly in the name of untrammelled and progressive religion to leaders of thought in every denomination and in every land. American religious journalism holds no more thrilling and significant chapter than that in which is recorded the response which, without regard to national or sectarian lines, has greeted *The Christian Century* since, under Doctor Morrison's direction, it followed the vision of a wider service.

It hardly seems appropriate for members of the editorial staff to attempt to characterize the services of Doctor Morrison to our common Christianity during these twenty years, or to point out the promise which the present achievement holds forth. The significance of *The Christian Century* and its editor will more properly be interpreted by the readers of the paper than by Doctor Morrison's colleagues. But because of the meaning of these twenty years and because of the promise of the years that lie ahead, his editorial associates venture in his absence to announce the approaching anniversary and to invite the cooperation of our readers in finding some fitting way to observe it. Every reader of these words is therefore invited to express his opinion as to how this may be done. There are no plans now adopted. But if the subscribers to *The Christian Century* wish to sug-

gest plans they may be assured of the utmost cooperation of the editorial staff and the business office. We venture to believe that all our readers will enthusiastically agree with us that twenty years of journalism of this sort is too significant to allow its consummation to pass unnoticed. The managing editor will be glad to receive suggestions and comments.

The Republican Nomination

THE REPUBLICAN PARTY has chosen Herbert Hoover as its candidate for the presidency. For vice-president, it has nominated the veteran senator from Kansas, Charles Curtis. The ticket is one combining personal ability with political availability. Mr. Hoover is supposed to be popular everywhere except in the agricultural districts of the middle west. Mr. Curtis is supposed to be popular with the corn and wheat farmers. It is expected that, by combining the two, the ticket will hold the normal republican strength in all parts of the country. And it is generally believed that the normal republican vote is sufficient to elect any presidential candidate.

For weeks before the opening of the Kansas City convention it was clear that the race for the republican nomination had resolved itself into a case of Mr. Hoover against the field. And as the hour of choice approached, it became clear that the field could offer the delegates no reasonable alternative to the choice of the secretary of commerce. The only genuine alternatives which might have developed at Kansas City were a spontaneous demand for the renomination of President Coolidge, or a triumph of the farmers' organizations, resulting in a platform endorsement of the principles of the McNary-Haugen bill, thus forcing the nomination of a candidate who would, in effect, represent a party revolt against the Coolidge administration. When neither of these eventualities developed, the overwhelming majority for Mr. Hoover on the first ballot became the political inevitable.

Mr. Hoover's long-time admirers—and, we suspect, Mr. Hoover himself—will try to forget as soon as they can the contribution made to his success in the convention by his control of Negro delegations from the south and by the support tendered him by the Vare section of the republican organization in Pennsylvania. The manipulation of delegates from the republican "rotten boroughs" in the solidly democratic south has long been one of the ways by which republican nominations are decided. Mr. Hoover, in making use of the tested talents of Mr. C. Bascom Slemp in manipulation of this sort, was accommodating himself to a situation which he doubtless felt could be handled in no other way. And while the Vare announcement proved the impetus necessary to start the Hoover landslide, Mr. Hoover was in that case merely the lucky beneficiary of an internal struggle within the Pennsylvania delegation, and cannot be suspected of having in any way implicated himself with the politician who has been denied admission to the senate. Mr. Vare may now believe that he has put Mr. Hoover under debt, but he will find that debt hard to collect.

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Except in the corn and wheat belt, the ticket will be greeted with enthusiasm. Even in the states from which there came most vociferous protest at Kansas City, it is altogether likely that the five months of campaigning will produce a change of sentiment sufficient to result in the choice of republican presidential electors, even if by reduced majorities. The nomination of Mr. Curtis will help to insure this result. The support which will be given Mr. Hoover by such a generally trusted western leader as Mr. Borah will aid. The favorable crops now predicted, if harvested, will help to lessen the farmer's sense of dissatisfaction. More than all else the democratic ticket, if headed by Governor Smith, will prove the decisive factor. For such a ticket, while strong, is of exactly the kind to persuade the midwestern farmer not to vote for its nominees. So that, as matters stand today, there is every reason to expect that Mr. Hoover will be elected President in November.

The nominee of a national party convention is generally regarded as of more importance than the platform adopted. So cynical have the parties frequently shown themselves toward their platform declarations that there is a too-pervasive tendency to consider such pledges as having slight binding force, the platform being, as the politician employing railroad language said, "something to get in on; not something to ride on." In one sense, therefore, American politics have come to regard the candidate as the platform. And this attitude is frequently justified. If, for example, the approaching democratic convention should adopt a bone-dry platform plank, and then nominate Governor Smith, the voter would have plenty of reason to regard the plank as a piece of political trickery and the candidate as the real expression of the party's intentions. In much the same way, Mr. Hoover is bound to be taken as the real republican platform, and he has tacitly acknowledged this by making public, on the first day of his campaign, a personal declaration of principles.

Thus regarded, the strength of the republican choice is apparent. Mr. Hoover is one of the most attractive candidates who has appeared before the electorate in a long time. In all the world, few men can offer a record of achievement comparable with his. His personal record is good; his family life above reproach; his public career a story of enormous tasks well done. There is something a little strange, after these eight years during which the country has purred so contentedly beneath the ministrations of Presidents whose abilities have been largely directed to doing just as little as possible, to hear the new republican leader hailed because of his propensity and ability to "get things done." Mr. Hoover will be a leader who leads. Recognition of this has been one of the reasons why his candidacy has made so little appeal to many of the old campaigners of his party. But this opposition from the old-line politicians has served to strengthen Mr. Hoover with the people at large. The man on the street has been inclined to conclude that any man so obviously not wanted by party wheelhorses and eastern financial interests must be a man of parts.

However, strong as Mr. Hoover is standing alone, he enters this campaign immensely strengthened by the platform which his party has adopted and which he has endorsed. The republican platform of 1928 cannot be taken as

an empty gesture. On significant issues it takes stands which no party could afford to take unless it meant to redeem its pledges. And by these actions the party holds out hope that American national politics may be reclaimed from the morass of meaningless professional maneuvering into which it has wandered, and become again an instrument for the expression of the people's will and the solution of the people's problems.

We have already made clear in these pages the moral crisis confronting our national politics. This crisis has resulted from the tendency to make the progress to high office a game, at which the people are merely spectators, expected to applaud and award the more dexterous players. Dexterity in this game consists in beclouding the issues to the greatest possible extent, and in so maneuvering that, at the close of a campaign, the voters will be forced to exercise their choice between candidates whose policies are vague and whose attitudes toward major issues defy clear definition. "American politics," The Christian Century has said, "as the leading candidates for office now treat it, is a game in which the people are tricked into choosing between candidates who have withheld essential information from them. There is no courage in it; no honesty; no vital patriotism. The Presidency of the United States thus becomes, not a seat of power to which a man comes by open and truthful espousal of the right, but a place into which a man slips by subtle processes of dodging and trafficking. No wonder that, with the headship of the state acquired by such means, lesser figures in public life fall into ways of darkness."

We believe that the underlying and comprehensive moral crisis confronting the voters of America is indicated in these words. In the present campaign, we have for months believed that the ability of any party or candidate to resolve this moral crisis would be tested by the courage with which three issues were faced. Those three issues are the future of our national foreign relations; the defense and enforcement of our national prohibition law; our attitude toward honesty in the public service. As the months of the pre-convention campaign have passed, thoughtful citizens must have experienced a mounting anxiety as all the suggested candidates of the major parties—Mr. Hoover among them—have failed to measure up to the test implicit in these three issues. Until the republican platform was adopted, and endorsed by its candidate, there was a possibility that the same confusion of issues, the same basic immoral political practice, would characterize the campaign of 1928 as characterized the two campaigns which preceded it.

The republican platform makes possible an honest campaign. By this we do not mean to pronounce this a perfect platform. It is anything but perfect. It contains paragraphs that are meaningless, and other paragraphs that are almost pernicious. On the matter of farm relief it gives an exhibition of straddling that is recognized by Mr. Hoover himself, for his message to the convention contained a promise to do something to formulate and announce a policy for farm relief which the convention had failed to do. It uses the old tags about protection and national defense and the league of nations in a manner that even the most naive reader will at once recognize as obvious campaign claptrap. But, after admitting all these shortcomings, it still remains true that the republican platform does make a clear commit-

ment on at least two of the three major issues, and approaches such a statement on the third.

The plank on foreign policy has its debatable points. But the crux of the whole question as to future foreign policy is faced and answered in this magnificently unequivocal commitment: "We endorse the proposal of the secretary of state for a multilateral treaty proposed to the principal powers of the world and open to the signatures of all nations, to renounce war as an instrument of national policy and declaring in favor of the pacific settlement of international disputes, the first step in outlawing war." Here is something more than a mere endorsement of a policy of the present administration. Here is specific recognition that the negotiations now under way constitute a "first step," and, therefore by clear implication, that the successful completion of this phase of the outlawry proposal will but usher in that rounded, inclusive and constructive program recently outlined in these pages as "The Other Half of Outlawry." (See *The Christian Century* for May 31.)

The commitment on prohibition is equally complete: "The people through the method provided by the constitution have written the eighteenth amendment into the constitution. The republican party pledges itself and its nominees to the observance and enforcement of this provision of the constitution." The bitterness with which this particular plank was fought by Dr. Nicholas Murray Butler, and its substitution for the cloudy paragraph which Senator Smoot and the platform-makers originally intended to present to the convention, emphasize its meaning. All the talk of modification and nullification so loosely indulged in by politicians and newspapers of certain urban sections falls to pieces before words like these. With such a declaration, the republican party takes a stand which cannot be mistaken. The promise is of a quality of support for national prohibition far beyond that which the last two republican administrations have granted. But the party has made up its mind to go through on the prohibition side of the coming fight, and it will accordingly command an ungrudging dry support.

It was, perhaps, too much to hope that any party would go the whole length in public repentance for the proved misdoings of its officers. There was nothing said at Kansas City about Mr. Fall and his little black bag, nor about Mr. Hays and the national committee deficit which Mr. Sinclair so obligingly covered. The silence concerning recent disclosures in the courts and before senatorial investigating committees was rather reverberating. Once or twice a delegate took a sly jab at political practice in Indiana, but there was no reference to Frank Smith or Vare. However, a plank was inserted in the party platform calling for "honesty in government and the appointment of officials whose integrity cannot be questioned." "We deplore the fact," said the republicans, "that any official has ever fallen from this high standard," and while the party sought to escape something of the onus by claiming that such wrongdoing was the work of "certain citizens of both parties," this disclaimer really carried little meaning. The paragraph actually places the party on record as admitting and deplored the misdeeds of its own members, and it gives Mr. Hoover ample charter for later campaign discussion, in the frankest and fullest manner, of the whole issue of honesty in public office.

It is widely reported that these three pivotal declarations on which the republicans now go to the country were written by Senator Borah. This may be true. But Mr. Hoover is equally committed to the policies thus formulated. For it is known that Mr. Borah was in close consultation on the platform with Mr. Hoover immediately before the Kansas City convention, and Mr. Hoover made it his first business, as nominee, to endorse this platform, and then to underscore his endorsement of these particular points by this ringing passage: "This convention has sounded a note of moral leadership. Shall the world have peace? Shall equal prosperity in this nation be more thoroughly distributed? Shall we build steadily toward the ideal of equal opportunity to all our people? Shall there be secured that obedience to law which is the essential assurance of the life of our institutions? Shall honesty and righteousness in government and in business confirm the confidence of the people in their institutions and their laws? Government must contribute to leadership in answer to these questions."

With the nominee accepting these as the issues on which the campaign is to be waged, with the platform outlining in unequivocal fashion the position which the party takes on most of these issues, the republicans are justified in entering the coming fight with confidence. If the democrats adopt an equally clear-cut program, and if their nominee takes an equally positive stand for that program, the entire campaign will contribute to a toning up of American politics, as well as to a solution of some of our most pressing problems. But without regard to what their opponents may do, the republicans have come into the open. Mr. Hoover is evidently going to conduct a positive and unhesitating campaign. He is going to let the people know where he stands and what he purposes, and the people will respond to that expression of confidence.

The *Christian Century* welcomes the turn which the republican campaign has taken the more heartily because of our disappointment over the pre-convention struggle. Mr. Hoover lost a great opportunity in the months between his entering the race and his nomination. By his consistent silence on matters of debate he contributed to the too general belief that success in American political life depends on the clever avoidance of issues. Had he faced these issues frankly, we believe that he would have been nominated just the same, and we are sure that the atmosphere of our national politics would have been enormously purified. But it would be foolish to repine long over the opportunity thus lost. The fact that counts now is that, as the campaign proper opens, Mr. Hoover and his party have stopped dodging, and that we are to have an election in which at least one party will stand and be judged by its frank espousal of certain great causes, rather than by any merely clever manipulations or bombastic verbiage. We dare to believe that Mr. Hoover will conduct an honest campaign.

Quatrain

“WHITHER goest thou?”
Lord, I cannot say—

Unless permitted now
To go Thy way.

CHARLES G. BLANDEN.

A Parson Looks At the Press

By Ralph W. Sockman

HOWEVER FAR APART or close together the press and the pulpit may feel themselves to be at the present time, is it not true that they were both born of the same twofold purpose, to spread news and to create public opinion? The first Christians were reporters. They went about telling what had happened through a certain Divine Personality in Palestine. By this news service they did transform the thinking and lives of others. Thus Christianity spread. But with the passage of time and the professionalization of preaching, the emphasis of the church has changed from news to advice. The burden of pulpit messages today is not so much what religion has done and is doing, but what it ought to do. In newspaper parlance I suppose it might be said that ministers have been promoted from the reportorial to the editorial department. In religion, however, I am not sure that this is a promotion. An ounce of religious news is worth a ton of ethical advice and opinion.

The trend of the newspaper, on the other hand, has been quite the opposite from that of the pulpit. The growing emphasis is on news. One of our New York papers at its founding about a century ago stated as its purpose "to diffuse correct information on all interesting subjects, to inculcate just principles in religion, morals and politics and to cultivate a taste for sound literature." Would our newspaper today generally assume so large a responsibility? Do they feel it their duty to be guides in the field of religion and morals? Do they think their function to be upholders of literary taste? No. Even the old political banners of the press crusading days are being furled. While there has come into use the new and voluminous element of feature material for entertainment, the one overshadowing serious responsibility recognized by the newspapers is that of disseminating news. Whereas the pulpit message has swung from news to advice and exhortation, the press trend has been from exhortation to news. Does this fact not partially explain the seemingly frequent divergence and even disagreement between these two servants of the public?

THE GOOD OLD DAYS

It is not my inclination to look back upon the uplift and crusading period of the press as the "good old days." When the editor of *Punch* was told by a critic that his paper was not as good as it used to be, he replied "It never was." It is my conviction that the daily press in shifting from counsel to news has followed the path of largest usefulness. Our generations are progressively intolerant of language which bears the labels of dogmatism. People, especially the educated, do not wish to be told what to think. Or to put it more accurately, they do not wish to think they are being told what to think. While it is true that most people get their ideas in delicatessen fashion, pre-cooked and pre-digested, they relish the impression that they are reserving the right to choose. The newspaper must serve its wares on the open counter for supposedly open minds. It must avoid the semblance of propaganda or of preaching. In a day when colleges are changing from the lecture to the labora-

tory and discussion technique, the agencies of public opinion must not try to hand down and force down their ideas. The old days of dominating or domineering personalities in editorial chairs are gone. The Horace Greeleys and the Henry Wattersons would not hold their reading public today any better than the Jonathan Edwards and the Peter Cartwrights would retain their parishioners. The concept of freedom of thought is as dear to the man on the street as the idea of freedom of speech is to the man on the soap box, or in the editor's chair, or in the pulpit gown. A free press must present its material as if to free minds.

FACTS NOT ALWAYS TRUTH

The preacher is not inclined, therefore, to chide the newspaper for having relinquished much of its old preaching and reforming function. Yet in the midst of our boasted insistence on liberty, the public is looking for leadership. In the midst of so much loose thinking which passes for freedom of thought, and so much irresponsible speaking which calls itself freedom of speech, we are longing for authoritative voices. The first question asked even on a college campus—the reputed habitat of liberal thought—is this, "Is he an authority?" In a world of whirling weather cocks, men are looking for guide posts. The newspaper's authority is no longer that of a shepherd leading docile sheep but it is that of a guide post furnishing information for speeding motorists who insist on holding their own steering wheels.

Granted that a newspaper's primary responsibility is the presentation of news, this is a task fraught with moral problems. It sounds very simple to say, "Let us face the facts." To many persons that seems a sure and sufficient way of finding the truth. But getting the facts does not always mean getting the truth. Neither is giving the facts always synonymous with giving the truth. Facts, for instance, may often give an untrue impression by being seen out of focus. Some time ago a friend took a snapshot of the writer and sent him the picture. The features of the subject were all there, but you would hardly have said the subject was "all there." The facts of his face were seen out of focus and the result was a quite distorted view. In the terrific speed of news gathering there are bound to be many snapshot impressions which are disastrous to truth. Perhaps such inaccuracies are the price we have to pay for our haste, and are therefore morally excusable.

But there are other sins against truth which cannot be so lightly dismissed. One is that wherein special publicity material masquerades in the garb of news. Mr. Silas Bent estimates that "more than half the 'reading matter' in metropolitan newspapers is of interested origin. It arises from, and is an occasion created by, agencies which have a special stake in its presentation. Yet it is presented as though it were an impartial and colorless statement of fact, on which the reader may with security base an opinion." While I do not presume to vouch for Mr. Bent's percentages, I do know that so prevalent is this practice known to be, that discriminating readers look between the lines of

almost all press matter to see whether an invisible hand or purpose inspired them. With thoughtful readers, it means weakened confidence in the press; with thoughtless readers it means misled minds. Both results are calamities.

Disinterested reporting and thinking are ends devoutly to be wished, but very difficult to be secured. One of our human frailties is to think with ourselves in front of ourselves. We ask as did a Roman governor of a divine teacher, "What is truth?" but like him we stand before our truth-givers as a man stands before his tailor in front of the multiple mirror of the tailor shop. What we see is the reflection of ourselves on all sides and what we want is the truth which will fit us. The temptation of the news-teller, therefore, is to be the tailor rather than the informer of the public mind. It is so hard to keep personal equations and personal interests from getting in to spoil our perspective in the telling and in the hearing. If this is true of the ordinary observer, what must be the difficulty of keeping news impartial in this day of publicity agents and subtle propaganda?

FOREIGN CORRESPONDENCE

Nowhere is this task so hard or so important as in the realm of foreign news. Propaganda on an international scale has developed such a finesse and is so freighted with sinister possibilities that it constitutes one of the major problems of the present day. The character of our foreign press correspondents is almost of more importance than the quality of our diplomats. We may well hail the resolution passed by the recent conference of press experts at Geneva dealing with the "Publication or distribution of sententious news." One paragraph reads:

This conference expresses the desire that newspapers and news agencies of the world should deem it their duty to take stringent measures to avoid the publication or distribution of such news or articles, and should also consider the possibility of active international cooperation for the attainment of this purpose which is in conformity with the spirit of the league of nations.

We are not necessarily suggesting the suppression of news which foreign correspondents may deem unfriendly or inflammatory. Censorship is a dangerous expedient in times of peace as in times of war. We are merely pleading here for the sifting of propaganda out of news. All that we readers ask for is the whole truth, so far as that is possible to secure. Somehow we feel that we can trust the dissemination of truth about the various peoples to make for peace. What we cannot trust is the propaganda which covers shabby commercial motives with the cloak of patriotism or some other noble sentiment. To illustrate: Some few years ago a prospectus was sent to a group of interested investors pointing out the commercial values which would accrue to a certain city on our western coast from the development of a naval base in its environs. The arguments of that prospectus, however, were not given to the general public. What the American readers had put before them were various and repeated reports of unfriendly Japanese attitudes and the inference that we would do well to strengthen our navy on the Pacific. This is but one instance where news can be made to mislead the public by covering sordid self-interest with the mantle of patriotism.

Theological circles some years ago were stirred by a movement called "higher criticism." It was an effort to discover the different sources which entered into the composition of the Bible. It would seem that the time is ripe for journalistic circles to have a stirring of higher criticism, designed to separate the reading matter which is inspired by the gods of publicity and propaganda from that which is just plain truth. Let the newspapers publish propaganda. Let their power be used to influence public opinion. They have as good right to do so as we ministers have to preach sermons. But fairness and truth demand that propaganda does not disguise itself as news.

In view of the fact that it is almost impossible to keep news strictly impartial and free from personal and policy coloration, would the reading public not be better guided if the personalities and policies of a paper were made clearly known? If the editorial creed of a paper were published we readers would know better how to interpret the news from its Washington or Geneva or Albany correspondents. While we do not wish a return of the old partisan press of Greeley's day, we would feel safer with that than with a press which camouflages its partiality with a colorless editorial page.

A SENSE OF PROPORTION

Another sin against truth which a newspaper may commit while presenting the facts is that of giving them without a sense of proportion. An illustration of this occurred during the last year on the part of the British press. A great majority of the news items regarding the city of Chicago which found a place in the English papers had to do with the colorful character of Mayor "Bill" Thompson and his pyrotechnic attacks on King George. The natural impression was that the people of Chicago were seething with hatred for Great Britain. Now the actions and words of Mayor Thompson were facts—sad facts—and they were legitimate news. But even a New Yorker would hardly say that they were the overshadowing events of Chicago during the last twelve months. The mayor should have been reduced to smaller type by the press as he finally was by the polls.

Speaking of Chicago, one's mind naturally turns to crime. Here, too, a better sense of proportion on the part of the press would be a corrective. Some members of the clerical profession advocate the almost complete suppression of crime news. Personally, I do not believe that is feasible or particularly effective. Mere darkness does not prove a deterrent, as the divorce records of England show since the press curtain has been drawn in the courtrooms there. On the other hand the argument that the glaring spotlight of publicity is a protection against crime is certainly exploded. Too many of our criminals have themselves a news sense, or rather a publicity germ. The Gerald Chapman type are almost eager to take the handcuffs if they can get the headlines. Furthermore, the broadcasting of sordid details of crime seems to have the power of suggestion. Surely the prominence given to crime in the news columns of a paper cannot be counterbalanced or corrected by a pious warning on the editorial page. Those publications which inflame the baser instincts of their readers by blazing headlines of vice on the front page cannot convince many of us that they are

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crusaders for virtue, nor do they buttress their claim by pointing to the moral drawn by some sentimental feature writer elsewhere in the edition. It is news that is potent. When the reporter's columns arouse the suggestion to go to hell, it does little good to run an inside page saying "Go to church."

TREATING CRIME AND SCANDAL

Crimes and divorces are news because they are still the exceptional. They have a right to be chronicled but, in the interest of truth, they should be published in such proportion to other news as to give the impression that they are still the exceptional. While we do not expect the daily press to adopt exclusively the apostolic injunction to think on "whatsoever things are lovely, honorable, and of good report," we do believe that a considerable amount of such items must be included in order to give a fair cross-section of human events. Perhaps the practice of Editor Dingley of Lewiston, Maine, some years ago is practicable even in our larger cities. After an edition which was depressing in its preponderance of the unpleasant, he would call in his reportorial staff and order them to hunt up some of the good news around the town. Somewhere between Sinclair Lewis and the Rotary club lies the balanced view of Main street.

Both editors and ministers must guard falling into that trait of our young cynical writers which points to the vices rather than the virtues and says, "That's human nature."

One who came as a Carpenter nineteen centuries ago saw the seamy side of life as no man ever saw it. He was martyred by the public which he came to serve. But he never lost faith in human nature. Because he believed that the better things outnumbered the worse he said, "Ye shall know the truth and the truth shall make you free." The realistic literary school of our day focusing its gaze on the sordid side of human nature, expresses, through a spokesman, Mr. Aldous Huxley, its conviction by saying, "Ye shall know the truth and the truth shall make you mad."

We are still optimists enough to believe that the truth if given will make us free rather than mad. And this so-called realistic feature writing and news reporting which portray human nature only on its sordid side are lacking in one essential of truth telling, which is a sense of proportion.

SENSATIONALISM

Another direction in which the pulpit would point the conscience of the press is that of sensationalism. We do so of course with full knowledge that many of our papers do not need it. Sensationalism is of far wider significance than the mere publishing of crime. It takes us back in our thinking to the saying of the elder James Gordon Bennett, who has been termed the father of "yellow journalism" in this country. He was fond of saying that the newspaper's function was not to instruct but to startle. A modern critic has said that if Bennett had added that a part of its function was to entertain he would have covered his ground.

It is quite true that a vast section of our citizenry lives by sensation rather than by thought. Like the light-minded sailor lad who brings back from his foreign travel no great deep wealth of experience but only colored designs tattooed on his skin, many of us derive no rich, ennobling values, but

only surface impressions from all the varied sights and sounds in this fairyland world of the twentieth century. In this day of ceaselessly running cinemas, and never-turned-off radios and overworked printing presses we are doing and seeing and hearing and saying more than any generation ever did before us—but are we thinking more? One needs but to observe the rushing crowds of subway riders in our metropolis in order to note the cause of many social and political vagaries. They read incessantly and think indifferently.

In justice to the press it must be said that the newspapers of today are seeking to serve a larger proportion of our people than the papers of earlier years. The great journals of the past which we are wont to cite as the standards were published for the elect few. The daily papers now try to interest the maid in the kitchen as well as the master in the library. But what hope of progress is there if all our dailies surrender to the slogan "Give the public what it wants," and then appraise that reading public on the level of its lowest common multiple? Granted that the life of a paper depends on serving its market, is not the press to be held partially responsible for the condition of that market? While we may have to admit with psychologists that the average reader possesses a fourteen-year old mind, we still believe in the educability of man. Democracy is doomed if there is much more impetus given to that popular academic snobbery which characterizes all Ph.D.-less persons as morons.

THE PRESS AND RELIGION

We ministers still are convinced that the hopes and affections as well as the fears and prejudices of men can be capitalized. We believe that concerted measures on the part of our better newspapers can counteract the charlatany of the tabloids, and that a public taste can be developed which will show financially its appreciation of better papers.

In a discussion of the press by a minister it would be expected that something be said about its attitude toward religion *per se*. The newspapers have probably been as fair in their treatment of the church as the church has been in its reference to them. Neither has seemed to understand sympathetically the situation of the other. Each has viewed the other from the spectators' gallery, and the balcony view is never the best place to see eye to eye. From the balcony the press reporter sees the millinery and the bald spots of the church constituency. From the pulpit's aloof and critical view, it has often focused on the omissions and shortcomings of the press. To be sure, the papers play up out of all proportion any split in church organizations. But we ministers have to admit that we too recognize the psychology which draws thousands to see a pugilist knocked out in a prize-fight while only a few will come around the next day to the hospital to see him put together. Some of our pulpit tactics reveal that we know the news appeal and drawing power of prize-fight atmosphere. If the press has a too ready spotlight for clerical contests, let us admit that we have fighting parsons who have a too apparent love of the arena limelight. Probably all that we in fairness ought to ask of our press fraternity is a better sense of proportion in presenting the ecclesiastically eccentric and the ecclesiastically regular.

Scotch Churches Move Toward Union

By Marcus A. Spencer

HOW extraordinarily difficult it is to unite churches! It is hard to fuse two local congregations into one; it is even harder to merge denominations. Here in Scotland, where Presbyterianism has divided and subdivided in the past, a great reunion is trying to take place. It will succeed, but what narrow escapes it has had, and may yet have, before the triumphant end is secured! It is still a real question how many people in one of the uniting bodies may refuse to enter the enlarged church.

I sat in each of the sister general assemblies in turn yesterday (May 25) for the union debate. The buildings were packed to the doors, with many outside in the hall unable to gain admittance, for union is the all-absorbing topic of interest. The leading men in the two denominations have acted as a joint committee to draw up a "Basis and Plan of Incorporating Union." Being men of good will and of large hearts, they were able to make the practical adjustments necessary to bring diverging practice and procedure into harmony. The doctrine and worship of the two churches were already one, so required no compromise. The problem in each assembly was for the negotiators now to carry their constituents with them—to secure the people's approval of their painstaking and skillful labors.

If the metaphor is not out of place for a decorous body of staid Presbyterians, one felt the similarity to a scene on the western plains. A herd of spirited—very spirited—horses must be got into the corral for their own good and for the good of the world. Now a little cluster of horses dashes off at this point, now another group at that. And the leaders try to bring them back, sometimes successfully, sometimes in vain. It takes so little to make some of the horses shy. The leaders are ever on the alert lest some king-horse take fright, and lead a great portion of the herd away from the corral altogether. Until they are all safely inside, with the corral securely fastened, there is no telling what may happen. Of course, the figure breaks down in this respect: that most of the company *want* to enter the enclosure, and require no herding. Being humans and not horses, that is why the corral is the goal. But oh, the difficulties in the way! Surely it is to an absurd pitch that we protestants carry our "principles" and our right of private judgment!

WHENCE CAME DISUNION

Before explaining the respective misgivings which cause fright, it is perhaps necessary to recount some prior history of the two denominations. The Church of Scotland (the "Auld Kirk") was founded by John Knox in 1560. Originally the only protestant church in the land, it was a state church, "by law established." That meant two things, necessary in those days of beginning and struggle, the one inoffensive today; the other, a source of contention. It meant, first, that the state would protect the Church of Scotland against foreign or English aggression, so that neither Rome nor Anglicanism should be foisted on a people who preferred Presbyterian ways. And in the second

place, it meant that the state would help in the financial support of the church through the "teinds," or tax on the land, and through exchequer grants from time to time. The Roman Catholic church had been robbed of its patrimony at the time of the reformation; through these means a portion of that patrimony was returned to her successor, the church of the Scottish people.

STATE AID FOR A FREE CHURCH

From this great state church, originally embracing all protestant Scotland, there have been leakages now and again. The state would interpret its duty to "support" the church in a way that was tantamount to domination or interference, and ministers and congregations would hive off, preferring freedom in smaller groups, to a divided allegiance in company with a majority of their brethren. There was patronage in the old days: the patron would "present the living" to a minister of his choice, and the desires of the congregation were not consulted. Where the minister was acceptable, the system worked well enough, but when, as sometimes happened, the presentee was a "hunting parson" or a "drinking parson," the people rebelled. The result of these influences was four great offshoots from the mother church: in 1690, when what became the Reformed Presbyterian church originated; in 1733, when the Secession church was founded; in 1761, when the Relief church started; and preeminently in 1843 (the Disruption) when half the ministers and members came out to form "The Church of Scotland, Free." In every case, those who protested and left declared that *they* were the true church of Christ in Scotland, withdrawing from a false church which had allowed itself to become the puppet of the state, or rather, they declared that "the declining and corrupt portion" *had left them!* These various dissenting churches—all Presbyterian in doctrine, worship, and government, mark you—gradually during the last century came to see how much they held in common. The result was a series of some six or eight reunions, culminating in 1900 with the formation of the great United Free Church of Scotland, the other party to the uniting negotiations today.

Perhaps it may be wondered how a state church and a free church can possibly unite. Do they not have different attitudes toward spiritual things? Do they not hold opposing principles as to how religion ought to be supported: the one expecting the state to help, and the other priding itself on its complete financial independence, its voluntaryism?

In the United States it would be inconceivable for the government to choose one denomination and help it financially, while ignoring the rest. But in an old country like Scotland, where it has been actually done for at least 800 years, the situation is largely taken for granted. It arose at a time when there was only one church, and it has merely been carried on through aid given to that church's historic successor, and its aim was, and is, to make available for every parish at least one minister and the preaching of the Word and administering of the sacraments. As for the

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ability of these particular churches to unite, the divisions sprang as a protest, not against establishment as such, but only against a corrupt and tyrannical establishment. The specific abuses in the mother church, which drove forth her children, have long since been reformed. The difficulty has been more over the fact that, while sojourning in the wilderness, the free churches have learned through necessity the joy and the sacrificial discipline of supporting the church by their own unaided efforts. That is, they have become—what they were not at the start—voluntaries, and they now shrink from uniting with a church which is established even in name, lest they slip back into easy-going ways and forget their former high and honorable standards of giving, and of plain speaking.

PROGRESS OF NEGOTIATIONS

The present negotiations started in 1908, when the Church of Scotland invited her sister churches to enter into conference to see whether the way could be opened up for reunion. The United Free church accepted the invitation, a joint conference committee was appointed, and for the last nineteen years, with the exception of the war years, the churches have been hammering away at the task. The Church of Scotland declared that her *sine qua non* for a united church was "the national recognition of religion"; the United Free church similarly merely asked that the new church should have complete control of her own endowments and property, both agreeing that the church must be spiritually free. In 1921, parliament passed "The Church of Scotland Act," a statement of the church's constitution which had first been prepared and passed by the general assembly. This declared, in terms largely borrowed from United Free sources, the complete spiritual independence of the Church of Scotland—the state could no longer interfere with its doctrine, worship, nor management.

In 1925, by another act of parliament, the Church of Scotland was declared the sole owner of all her buildings and properties. She must hereafter keep them in repair herself, instead of depending on the "heritors" (landowners of the district) to do it for her. The former exchequer grants have been redeemed through the handing over of £635,114 of government securities which the church can hold, or dispose of, as she pleases, the only condition being that she must wait at least five years before placing these securities on the market. The old teinds, which were fluctuating yet unescapable, have now been standardized to definite sums. Where the sum is less than a shilling per annum, the charge has been canceled. Where it is between a shilling and a pound, it must be redeemed at eighteen times the annual payment. Where it is over a pound, it may be left as an annual charge on the land, a sort of perpetual ground rent, or it may be redeemed, at the option of the owner. Thus, the Church of Scotland is complete mistress in her own house. She possesses her ancient endowments, she manages her own affairs, as independently of state interference as any communion in the land.

WHY THE MINORITY DISSENTS

On the United Free side, the misgivings have focused on the question whether the Church of Scotland is still priv-

ileged and state-endowed. The minority, numbering about a sixth or a seventh in recent assemblies, have contended that she is. Have not the teinds, and the exchequer grants through being capitalized, been handed over to her in perpetuity? Has not an ancient wrong, instead of being canceled, merely been rendered intolerably permanent? But the majority answered that the teinds were originally the gift of pious donors, so that the Church of Scotland had as much right to them as the United Free church has to "feu duties" which have been willed in legacies to her—the feu duty being also a perpetual ground rent.

Who was to decide whether the teinds, whose origin is obscured in antiquity, were a tax or a gift? Only parliament, the voice of the people of Britain, could render an unappealable and disinterested opinion. And parliament said that these ancient endowments, with certain subtractions which reduced their total by one-sixth, should belong to the national church. In Gladstone's time, parliament might have disendowed the church, feeling being then what it was, but today the atmosphere is different. Even the labor party, when it was in power in 1924, meant to cancel only one-quarter of the endowments. Should this fractional difference, one-quarter versus one-sixth, the majority asked, be allowed to divide Christian men forever?

INDEPENDENCE OF STATE

Still the minority were not satisfied. They feared the courts might rule that the United Free church had changed her principles, if she should unite with the Church of Scotland, and that she might therefore lose all her buildings and property, as the Free church did by uniting with the old United Presbyterians through the house of lords decision of 1904. So counsel were consulted last winter, both majority and minority being given an opportunity to present their case. Counsel declared that the Church of Scotland "now hold its patrimonial rights in entire independence of the state. It has no right to make any claim upon the state for support or maintenance, and the state no longer recognizes any patrimonial obligations towards the church, other than the obligation which the state equally recognizes towards the property of the United Free church, viz, the obligation to provide courts of law in which the rights of property of all its citizens may be duly enforced. If it be still an article of faith with the Church of Scotland that it is the right and duty of the state to support an establishment of religion, it is remarkable that the church should, with the approval of the state, have taken the most drastic steps to absolve the state from any further responsibility in the matter."

This decision was hailed with delight in most quarters of the United Free church, for it meant that the two churches have really come to common ground. But counsel advised making their property doubly secure by having the United Free church pass a declaration saying that there is now nothing in the relation between the Church of Scotland and the state inconsistent with the principles of the United Free church.

As a result of counsel's decision, the minority members who honestly wanted union and who are not slaves to ancient prejudices or outgrown watchwords have come over to the majority side. The declaration to be issued on the

suggestion of counsel is being worded in such a way as specially to please them. Their scruples about touching, even indirectly, money that seemed to come from public sources are being honored by the formation in the united church of a group of congregations which wish to depend for stipend wholly on the free-will offerings of the people. Any congregation desiring to do so may join this group within three months after the date of the union, and it will be assured by annual auditing that none of the funds which come to it from the committee that equalizes ministers' salaries have arisen from endowment or any disliked source.

But notwithstanding the wooing persuasiveness of the leaders and the real accommodations which have been made, there are even yet some who shy at union. They are opposed to the vestiges of establishment which remain, such as the presence of the lord high commissioner, the king's representative with a salary of £2,000 voted by parliament, as an honored guest of the assembly, and such as the fact that the Church of Scotland courts are judicatories of the realm, although not in secular matters. Dr. Drummond, the majority leader, asked in the assembly, "What are vestiges? They are remains, which show what *has been*, but no longer *is*. There are organs, biologists tell us, in the human frame that are useless, and only remind us of a remote relation between man and the lower animals. Does the grizzled tip of many human ears, for instance, proclaim man still to be an" (here Dr. Drummond's tongue unconsciously slipped and he said "ass"—to the immense amusement of the taut house) "ape? So of establishment."

WHO COMPOSE THE MINORITY?

The continuing minority are afraid the Church of Scotland is not doctrinally free enough. Article VIII of her new constitution allows her to interpret, modify, and add to her standards, it is true; but she is tied for all time to two positions: she must remain trinitarian, and she must remain protestant. And the minority—shades of American Presbyterianism!—object to these safeguards! However, counsel pointed out that the United Free church is just as much restricted, for she, too, has a nucleus of doctrine by implication. "The law will not support a trust for objects changeable at will."

The continuing minority is largely made up of three elements. First, those who have no conscience about denominationalism. One speaker said, "If only all this agitation and work of the last nineteen years had been spent in the real work of the church, we might have grown a spirit of unity far more valuable than this mechanical unification. Second, those who dread a large church. An elder, an ex-member of parliament, thought it would not be for the Christian good of Scotland to set up a great, dominating church. It would be "unspiritual, full of sloth," and would alienate the common people, for "we would associate ourselves with wealth, stocks, shares, and privilege." Third, those who consider the United Free church superior morally, because it has taken a more active stand against drink, does far more mission work abroad, and has a higher per capita standard of giving. This argument is usually not stated on the debating platform, but is emitted in private conversation.

At the end of a tense three and one-half hour debate, the vote in the United Free assembly was taken. Only 53 negative votes were cast, almost all of them by laymen, as compared with 126 last year, in a house numbering about 800.

NEW ISSUES EMERGE

The difficulties of the Church of Scotland as respects union have all along been far less. To unite again with those who once left them has seemed to them eminently desirable. But this year the course of debate was not quite so smooth. Their membership includes those who are proud of their state connection, and who like to think they are just as "established" as ever. This group was perfectly willing to admit a large group of "voluntaries" into their kirk, as they are tolerant by nature. But they objected to the United Free church passing a declaration, not about themselves, but about the Church of Scotland. What right has one church to say what another church believes and holds? And to maintain, as the proposed declaration does, that it is no longer "an article of religious belief and obligation in the Church of Scotland that it is the right and duty of the state to maintain an establishment of religion" seemed to them to be going too far. Church of Scotland property might even be endangered if they sat silent under this provocation. I wondered, as I listened to the speeches, whether the effort to reduce the minority in the one church might merely prove the means of creating a minority in the other! Fortunately, when the vote was taken on the Church of Scotland delaying union in order to consult with counsel too, only 8 or 9 were in favor of that course.

A more serious difficulty was represented by an overture which had been sent to the assembly from one synod and from eleven presbyteries, and which had obviously many ardent supporters. The Church of Scotland is more "high church" than her sister, and the overture wanted the plan of union revised away from the "low" United Free position: Only ministers (not ruling elders) should participate in the laying on of hands at ordination; ministers' rights must be safeguarded against encroachments by kirk sessions; committees and boards must not be allowed to infringe on the complete independence of presbyteries; board secretaries must not be allowed a seat in presbyteries; the parish system—dividing the country into geographical units for religious purposes—must be retained.

A DIE-HARD

These questions were debated with much firmness. The leaders were quite willing that the points be remitted to the conference committee for consideration, but with this the agitators were not satisfied. They held that these positions were Presbyterian and vital; they wanted their committee to be instructed upon them. Wisely the assembly did not insist on these points as indispensable to union, and again catastrophe was averted. By 192 votes to 173, the moot points were remitted to the conference committee in order that the committee might "endeavor to secure the adjustments craved."

Another motion put forward asked that "the general assembly reject in toto the said 'Basis and Plan' with reversion thereby to the status quo ante of the mother kirk, as

both a sign and source of real strength generally to all Presbyterian churches at home and abroad." The mover was the minister of a wee parish in bleak Caithness in the north—the smallest parish in the whole land with only 204 residents in its geographical bounds, of whom 7 are communicants in his church. It is significant that no one could be found in the whole assembly to second his motion; he may not even have correctly represented his own flourishing constituency of 7 souls! And half an hour later, when the question as a whole was put, it was enthusiastically resolved with only one dissenting vote that "matters have now been matured for an incorporating union between the churches, and that in the interests of the Church of Christ and the cause of religion in the land, union on the lines proposed ought to be carried through without delay."

Both churches are now offering their presbyteries a final chance to make suggestions on the plan of union, which suggestions must be forwarded to Edinburgh by September 29, in order that the adjourned meetings of the two assemblies on November 21 may give approval to the uniting act in its final form. The act of union will then, in accordance with the law of the church, have to be submitted to the presbyteries, who will invite kirk-sessions and congregations to express their opinion as well. If two-thirds of the presbyteries approve, the last meeting of the separate assemblies will convene in May, 1929, when final adjustments and future small details will be worked out. The union will finally be consummated at an adjourned assembly to be held in September, 1929. It is thought that the formal signature of the act of union will take place in historic St. Giles cathedral, perhaps in the presence of the king and queen. The united church will be called "The Church of

Scotland," the name being chosen to assert the continuity and identity of the new church with the church of the Scottish reformation, rather than to imply special privilege or status conferred by the state in prejudice to other churches.

The Church of Scotland has 1,470 congregations and 761,946 members, and the United Free church, 1,449 congregations and 536,380 members. If the union goes through with no appreciable breakaway, there would therefore be over 2,900 congregations and close to 1,300,000 communicants, which is distinctly more than a quarter of Scotland's population. What would it mean to the United States to have one great, strong, protestant church embracing a like proportion of the population: 28 or 29 million souls? All our existing protestant denominations would have to merge into one church in order to secure such a total!

But even this union does not compress Scotland into one protestant church over against Rome's unity, nor yet into one Presbyterian church. There remain the Free Church of Scotland (popularly known as the "Wee Frees," the fundamentalists who held aloof from the 1900 union) with 137 congregations, but only 87 ministers, so that more than a third of their flocks are always unshepherded; the Free Presbyterian church with 22 congregations and 16 ministers; the Reformed Presbyterian church with 8 congregations; and the Synod of the United Original Seceders with 22 congregations. The latter body is warming up toward the old mother church, and may later unite, as well. And, of course, there are the Episcopalians, Congregationalists, Baptists, Wesleyan Methodists, Primitive Methodists, and Salvation Army, in relatively small numbers, to keep protestants here from thinking John Knox was the only great church reformer in the world.

BOOKS

The Imagination of a Parson

Parson Weems of the Cherry Tree, by Harold Kellock. The Century Company, \$2.00.

I HAVE BEEN entertained, amused, and almost converted to a new appraisal of Parson Weems. While I am still of the opinion that his biography of "The Father of His Country" is a sticky mess of sentimentalities, redeemed here and there by an animated paragraph, illuminating fact, or a revealing episode, I have vastly more respect for Brother Weems himself. Weems was a versatile chap, a hawker of pamphlets, a seller of books but not an ordinary book agent, a preacher of love and tolerance in a day of brimstone and infant damnation. He was also a patriotic orator who loved to make the eagle scream, a fiddler who could delight a crowd of youngsters, and all the while a shepherd of souls who found no human being too lowly or sin-scoured to be beyond his ministry of mercy. To be sure, he was an expert weaver of tall yarns out of the gossamer fabric of his imagination, a romancer who never let a little thing like a fact stump him; yet withal what a delightful human being the Rev. Mason Locke Weems was!

The author of this book calls his hero "the father of the sob sister," and cites abundant evidence of his right to such a title. Next to Weems' Washington, his life of General Francis Marion ranks in importance. Some might put it first so far

as its literary character is concerned. Certainly the parson makes Marion live again. Mr. Kellock is of the opinion that in the second chapter where Weems deals with the birth of Marion, he drew his long bow and made a shot that far overtopped Washington's cherry tree. Weems records that Marion was sent to the West Indies for his health in a little schooner run by four men. When a few days out the vessel was attacked by a whale, and presently sank. The only survivor was Marion, and after that experience, which Weems characterizes as an "extraordinary providence," his puny constitution expanded until he became a mighty man of valor. There's a maximum of blood and thunder in this life of Marion and a minimum of truth.

Weems also wrote a life of William Penn. He manages to inject into the story of the placid old Quaker some red hot material. Moreover the spirit of tolerance in this work reflects vast credit on its clergyman author who, despite his tendency to prevaricate, possessed a large charity and a disposition to overlook many of the foibles in men which he condemned vigorously in his pamphlets. Here's what Weems said about the infant damnationists of his day: "The man who believes that there are millions of sweet little babes, not a span long, broiling and screaming in hell flames, and there to continue to broil and scream through all eternity for God's glory, can hardly see God's judgment in the right light."

Weems was an Episcopal rector and a member of the Masonic fraternity. He was well born and well educated. He spent thirty-six years on the road, peddling books, preaching sermons, and writing books and pamphlets of his own as he went along. He was a queer sort, but a born optimist, a cheery soul whose death, in 1825, subtracted something from the gaiety of this new world.

EDGAR DEWITT JONES.

Honoring Two Great Teachers

Studies in Early Christianity. Edited by Shirley Jackson Case. The Century Company, \$4.50.

THIS volume of essays on New Testament Topics was presented to Prof. Frank C. Porter and Prof. Benjamin W. Bacon of Yale divinity school as a token of appreciation for their contribution to biblical scholarship at the time of their retirement from active teaching after more than thirty years of service. The authors include about twenty of the leading new testament scholars of the United States and Germany. Three of the essays are in German. Such an offering by their fellow-teacher constitutes a fitting tribute to the valuable work of two men who have combined in an unusual degree the patient and toilsome work of research with the qualities of inspiring teachers. It was impossible to have the book reviewed by any of the scholars who generally review books in this field for *The Christian Century*, for most of them are among the authors, but I take this opportunity of speaking my own word of appreciation of Professor Porter who, as a young professor, opened new windows for me into the meaning of scripture. Professor Bacon came to Yale after my time. (Is it thirty years that they say he has taught there?)

The essays are almost all severely technical. Some deal with the use of Greek words; others with phases of the teaching of Jesus and Paul; others with textual problems. Professor Case himself, in addition to collecting the several contributions and organizing them into a volume, writes on the rise of Christian Messianism. As illustrations of scholarly method, they are of the first importance even apart from the value of their contents. The one essay which is non-technical, though not without a basis of scholarship equal with the others, is that of Prof. Ernest F. Scott, who points out the limitations of the historical method. One has not completely described Christianity when one has depicted the matrix in which it was cast and discovered sources, or parallels, for its ideas, its practices and its phraseology. Such inquiries may indeed illuminate the theme and give to Christianity its proper orientation among the cultures of the world, but there remains the question of its value as a spiritual experience, and this is not to be defined in terms of obscure analogies with oriental cults, mystery religions, or antecedent messianic hopes. It is particularly fitting that this reminder should be given at the outset of a volume in honor of Professors Porter and Bacon, both of whom, while giving full credit to the importance of genetic studies and making notable contributions to the understanding of the origins and backgrounds of Christianity, were ever mindful of its unique values and exhibited not less religious sympathy than historical acumen.

Winfred Ernest Garrison.

Books in Brief

THE JESUITS IN MODERN TIMES, by John La Farge, S. J. (America Press, \$0.00), is not a history and professes not to be an apologia, but the reflections of a secular priest who became a Jesuit after a considerable experience with the world.

The author treats at length of the "vocation" to religious orders in general, and makes an instructive contrast between the "business opportunities" which are held before the eyes of the young who are choosing a calling, and the search for perfection which is the note of the "religious" life. The non-Catholic, knowing what he may easily learn from other sources (but not from this book) about the Jesuit order, may indulge the thought that if entering the Jesuit order is the road to perfection, it is a road which has many diverging ramifications that lead to less exalted goals. The "Jesuit apostleship" relates itself to the needs growing out of men's ignorance of Catholic truth, social disorders, the call of the foreigner, and the problem of educating youth. Why then is there so much opposition toward such godly men laboring in so good a cause? According to this author, the reasons are all favorable to the Jesuit order. The sinful world persecutes the Jesuits because "there is no compromise between the Spirit of God and the ever active spirit of Evil." Some in the church oppose the Jesuits because they always champion the larger interests which are often in conflict with local or temporary interests. Has the Jesuit order ever been to blame for anything, or has it now the slightest imperfection? From Father La Farge's account one would conclude that it is perfection.

A UPHILL ROAD IN INDIA, by M. L. Christlieb (Houghton, Mifflin, \$2.00), contains a missionary's letters covering twenty years of work in India. It gives intimate views of village life.

Readers who are sensitive about the practice of this paper in printing "protestant" with a lower case p, will kindly note that we are not responsible for the "low style" in the title of **DAISY AND DAPHNE** (Boni & Liveright, \$2.50). That is the way it is written by the author, rose macaulay—beg pardon, I notice that she writes that Rose Macaulay. The amazing thing about these sisters, daisy and daphne, is that they are really—but why spoil the story? It is not a great story, at best. Cleverly told, what there is of it, but thin and trivial. Its cleverness is in scattered sentences and isolated bits. There are enough of these to keep up the interest. The author can handle details with exceptional skill but lacks either the ability or the determination to marshal them effectively into a whole.

CORRESPONDENCE

"Boy Conscription" in Australia

EDITOR THE CHRISTIAN CENTURY:

SIR: Leyton Richards is mistaken when he states that "boy conscription" still exists in Australia. During the war the conscriptionists failed ignominiously in their attempt to enforce conscription in Australia. I was associate minister with Dr. Charles Stoory in Melbourne and, while there, found the temper of the people far different from that suggested by Mr. Richards.

Manchester, N. H.

HARRY TAYLOR.

Brass Buttons and Brass Tacks

EDITOR THE CHRISTIAN CENTURY:

SIR: "Shadows, Adjectives and Brass Buttons," in your issue of May 31, is a spirited, if one-sided, account of a recent debate on "Preparedness or Pacifism." It is written by one of the debaters, who is both a minister and a Ph. D. She complains that the "brass buttons" and "purple" adjectives of her ministerial opponent won the audience over her "logic." She proves to her satisfaction that, in the imagery of Plato, "the great American public stays in its cave" and prefers "shadows" to "reality." In the opinion of one of the audience the real situa-

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tion was that the "inaccuracies," "pyrotechnics" and "mud-slinging" complained of, even if conceded, could not make convincing her arguments for extreme pacifism. In all probability an audience of Ph.D.'s would have registered no higher conversion percentage at the end of the debate than we did. The man on the street has not yet, in spite of his bitter disillusionments since the treaty of Versailles, reversed his wartime opinion as to the necessity of our entering the great war. Consequently he has scant patience with any ultra-pacifist who avoids discussion of this and similar specific questions.

Elmira, N. Y.

ONE OF THE AUDIENCE.

Are Presbyterian Liberals Asleep?

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial on "The Presbyterians" is greatly appreciated. You have in no sense overdrawn the case.

Harris Ave. Presbyterian Church,
San Angelo, Tex.

M. S. EPPERSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "The Presbyterians," is a timely indictment of the liberal tactics within the Presbyterian church. As an ordained minister of this church I feel that it is surely time for the liberals to adopt a more progressive policy. They need not be antagonistic, but surely they stand in need of more backbone at our general assemblies. There is too much inclination to cry "peace, peace" when there is no peace and to be indulgent and benevolent toward the ungracious and malicious attitude of the fundamentalists. The writer knows whereof he speaks for he has seen this medieval body at work and experienced their methods of persecution.

Union Springs, N. Y.

GEORGE E. DAVIES.

EDITOR THE CHRISTIAN CENTURY:

SIR: There is much in the editorial entitled "The Presbyterians" in your issue of June 14, which will appeal to liberals in the Presbyterian church as just and warranted; so much indeed that they will feel keen regret that the influence of the editorial will be largely or wholly nullified by its surprising misinterpretation of facts, and exaggeration of tendencies within the denomination. I quote a few outstanding instances: "Its present condition, revealed in the general assembly at Tulsa, contains all the elements of tragedy." "The voice of dogmatic reaction grows constantly louder, while the voice of the liberal has trailed away to a whisper." "There is no tradition of 'freedom of individual interpretation' such as has given standing room to the liberals within such fellowships as those of Baptists, Disciples and Congregationalists." "Year by year for the past eight years the liberals within Presbyterianism have been lapsing into silence." "The non-fundamentalist group speak of themselves now as 'tolerationists,' and toleration to exist without being subjected to constant attack is all that the Presbyterian liberals feel that they dare to ask for." "The policy of suppliance to be merely tolerated."

These statements are amazing in their misunderstanding of the facts. They are simply without foundation. If we did not know and respect the motives of The Christian Century, we would be tempted to call them libelous. Careful reading of Dr. Boddy's report, on which the editorial professes to be based, shows that it yields no basis for such extreme statements. While I cannot speak for liberal Presbyterians as a whole, I am sure I represent them when I say that they have never used the word "tolerationists" to describe themselves or anyone else. The only use to which it has ever been put, to my knowledge, is on the part of extreme conservatives, or fundamentalists, to describe their view of the "middle party" in the church, which, though strongly conservative in theology, wants to work in generous spirit with liberal men and groups. It is in every way an unworthy word. I know of no case in which liberal Presbyterians have used it or approved of its use.

It is not true that "the voice of dogmatic reaction has been growing constantly louder, while the voice of the liberal has

trailed away to a whisper." The plain truth is that the voice of dogmatic reaction has sunk lower, or at least been heeded less and less, while the voice of plain Christian good will and understanding has made itself heard more and more strongly.

One wonders, on reading this editorial, if The Christian Century has so much as heard that, even at the height of the conflict, Mr. Bryan failed to be elected moderator; that for the last three assemblies it has served to discredit a man to be called a fundamentalist, and that the candidate so recommended this year was defeated; that the liberal Presbyterians issued an "Affirmation" at the very height of the controversy in our church, which stated clearly and uncompromisingly the liberal position; that they have steadily maintained the positions therein taken; that a commission of fifteen appointed to deal with the unrest in the church presented two notable documents at successive assemblies, which together sustain practically all the major positions taken in the "Affirmation"; that these documents affirm that liberty of belief obtains in our church, that tolerance is an essential element in its constitution, and that no authority, not even the assembly, has ever defined what are the "essential and necessary articles" in our creed. Has The Christian Century heard that the general assembly, and that at one of its most conservative sessions, affirmed that it is unconstitutional to insist on the famous five points of fundamentalism? Did the writer of the editorial really read Dr. Boddy's report, in which are clearly pointed out, one after another, actions of the recent assembly which he describes as "progressive victories"?

It seems clear that, because the liberals in the Presbyterian church have cared more about being Christians than even about being liberals, because they have loyally tried to "study the peace and unity of the church," as they promised to do in their ordination vows, because they have been content to state their position and then wait, without making a noise to attract attention, they have, in your judgment, failed. We do not so judge. So far as I can speak for the liberals in the Presbyterian church, I would say that they rejoice today that no party has won a partisan victory in our beloved church, that the church at large has grown weary of the bickering and fighting, and has resolved to go ahead as one body, including conservatives and liberals on terms of unquestioned right.

You note as an indication of failure or of weakness the fact that the liberals have not sent their leaders year after year to the assembly, as the fundamentalists have done. That is due to the deliberate choice of the liberals, who would show that they trust the church as a whole, and are not out most of all for the victory of one group. The liberals believe they have been right in striving honestly for the good of the church as a whole rather than for the victory of their own party. And they believe that the results justify that policy.

Let it be said emphatically that the liberals in the Presbyterian church cannot "continue the policy of . . . suppliance to be merely tolerated," for that has never been their policy. With firmness, with dignity, but without much noise or shouting or fighting, they have stood for their constitutional rights in a constitutional church, and they are having the satisfaction of seeing their noble denomination, which they love, become more and more what they believe it should be, a true home for both conservatives and liberals, who love the same Lord Jesus Christ, and are loyal to the same great evangelical faith.

It is a pity, a thousand pities, as you say, that the Presbyterian church has not held to its high vision of organic unity which claimed it in 1918. But it does not bear the entire responsibility for the collapse of that idealistic effort. And to say that it has fallen from that height into a condition that "contains all the elements of tragedy" is quite as much of an overstatement as if I should say that The Christian Century, by publishing this editorial, with its strange ignoring of facts, and misinterpretation of motives and tendencies, had fallen from its position of trust into a condition where it has forfeited the good opinion of all true men. Of course that would not be true; neither is the impression conveyed by your editorial.

New York City.

WILLIAM P. MERRILL,

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

TO OUR SUBSCRIBERS

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We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

In requesting change of address, subscribers will help us by observing the following suggestions:

- (1) Give present as well as new address.
- (2) If convenient, tear off and enclose address on present wrapper.

Publishers,
THE CHRISTIAN CENTURY.

Wet Candidate May Cost Democrats Half-million Votes

Bishop H. M. DuBose, of the Methodist church, south, chairman of the Southland committee of safety, also president of the Tennessee Anti-saloon league, declares that if a candidate whose personal and official record and acts brand him as a wet should be nominated at Houston, the democratic party will lose 500,000 or more of its adherents in the south. It is reported that 200,000 voters have signed an official protest to the democratic convention against the nomination of a wet candidate, under the auspices of the Southland committee of safety, which has been organized in the interest of the preservation of the Volstead act and the enforcement of the 18th amendment.

Dr. G. P. Atwater Declines Elect to Bishopric

Rev. George P. Atwater, in a letter to Bishop Stires, has declined his election to the office of suffragan bishop of the Long Island diocese of the Episcopal church. Justifying his decision, he states that "I am convinced beyond the question of a doubt that I cannot honorably relinquish my rectorship of Grace church, Brooklyn."

Detroit Disciples Open New Church Building

The informal opening of the new Central Woodward Christian church, Detroit, took place Sunday, June 10. The congregation which has been worshiping for a year and a half in the auditorium of the General Motors building, took possession of the new structure with the exception

of the sanctuary and side chapel, which will not be ready for use until September. The large banquet hall on the first floor

was filled to overflowing and many stood throughout the service. The church school was practically doubled in attendance. Dr.

British Table Talk

London, June 5.

OUR PILGRIMS set sail last Saturday for Boston on the *Celtic*. They are admirably representative of the churches of the Congregational order. With them are Dr. Sidney Berry, Dr. J. D. Jones, and

Dr. Sleep. While

The Pilgrimage of many have worked Good Will splendidly for this enterprise, I am sure

that all the pilgrims will agree that the perfection of the plans is due most of all to Dr. Sleep of the Colonial missionary society, who has brought to the task of planning the pilgrimage his consummate gift of organization. The pilgrims are going on their way with the blessing of all the Congregationalists of Great Britain. It is a common experience in these days to have an interchange of preachers; Rotarians have been over in great companies; but this is, I think, the first expedition of its kind in which the value of the pilgrimage will not depend upon the speeches of the few, but upon the presence of the many, who will carry from churches in every part of the land their message of good will. They will tell, as cables cannot, how deeply the heart of our people responds to the call for a bold renunciation of war; they are crossing the Atlantic, not as preachers, but as a church. And I believe when they return they will not cease to be messengers of good will returning to their own people from the west with memories which will be prolonged through the years to come.

* * *

The Speaker Retires

Mr. Whitley is very soon to retire from the speaker's chair. He has been a speaker of great distinction, and men of every party agree that he has held the most difficult of all offices with unfailing judgment, timely humor, and a dignity at once impressive and unaffected. In modern times at least we have never had a poor speaker; it is surprising that for this office there has been given to us a succession of men who, when they were called to it, proved themselves equal to the task. We who belong to the Congregational churches are proud of the fact that Mr. Whitley is one of our people, and not in name only; for years he took his part in the life of our churches in Halifax—where early in his career he taught in a night school. My readers will be interested to know that it was from that same Yorkshire town that Dr. Jowett came. It may be conjectured that Mr. Whitley's health has suffered from the strain of his office; he will be made a peer and granted an income probably of £4,000 a year. With the leisure which he has earned, he will be able, it is hoped, to serve the nation in other ways.

And So Forth

The prayer book is becoming once more a leading theme in the press. The issue before the people has been gradually reduced to this—is the nation prepared to trust the Church of England with the power of reservation, however safeguarded? Very little is said of the *epiklesis* which is introduced into the service of holy communion. For the average man the practice of reservation is the chief matter. On the one hand are those who are prepared to trust the bishops within the carefully limited provisions of the new book; on the other hand are those who are sure that these provisions cannot and will not be enforced.

Mr. Hugh Walpole has been a diligent student of Anthony Trollope; readers of "The Cathedral" know this; he has written a book in the English Men of Letters series upon this author with a quick and sympathetic mind. "When we say that his novels are amateur, we mean that they are not professional? When does a novel become professional? When a novelist has learned the trick of his trade so thoroughly that that trick has come in between himself and his creative vision." That is well said. . . . Tomorrow, we are not allowed to forget the fact, is Derby day. It is one of our minor hysterias that we work ourselves up into a state of excitement about the Derby as about no other race. Sweepstakes winners come to rank with the leading figures of our day. The fact that a lucky draw may bring a man £250,000 introduces an Arabian night's touch into our life; it is a pity that we cannot find some other outlet for our romantic emotions. . . . The house of commons resumes its sessions this week. There will be five bye-elections to fill the places of members of parliament promoted to the house of lords or to other duties. They are not constituencies in which the government runs any serious risk. Sir Alfred Mond, however, becomes a peer; he has been a member of a constituency to which he was elected as a liberal; when he went over to the conservatives he still held his old seat.

The editor of the *Daily News* has seized the opportunity to discuss in his paper the question of the life beyond death. Yesterday Mr. Chesterton was writing; today Professor Julian Huxley; others are to follow from many schools of thought. Mr. Chesterton is more concerned for the wits, or the lack of wits, in the living. Mr. Arnold Bennett accepts the conclusions of Sir Arthur Keith; but others as strongly dissent from the metaphor of the flame of the candle and all that it is taken to imply. The striking fact remains that in a popular paper this is a chief line of interest. More of this later!

EDWARD SHILLITO.

Edgar DeWitt Jones, minister, took as his sermon theme, "The Latter Glory of This House." Plans for dedication are under way. Dr. F. H. Divine, of Brooklyn, N. Y., will lead the church in a predication stewardship campaign Sept. 26-Oct. 7. Dedication Sunday will be October 14, and will be followed by a week of fellowship services participated in by well known ministers and educators.

United Presbyterians Report

Large Membership Increase

At the United Presbyterian general assembly, held in St. Louis, May 16-21, large increases in membership were reported for the year, more than 11,000 persons having been received into the church by confession of faith.

Calls St. Louis Religious Capital of Southwest

Dr. Arthur H. Armstrong, secretary of the St. Louis church federation, calls St. Louis "the religious capital of the southwest," and presents the following figures as justification: there are 756 protestant churches in the city, and nearly 100 denominational institutions are located there.

Minister Voted Most Useful

Citizen of Syracuse

First Baptist church, Syracuse, N. Y., recently carried on a campaign through its membership to determine who is the most useful citizen of the city. Over 4000 ballots were cast, and Rev. Frederick W. Betts, minister of the Universalist church there, was accorded the honor by an overwhelming majority. He was presented with a loving cup at a special service held at First Baptist church.

Bishop Hartzell Still in Serious Condition

Bishop Joseph C. Hartzell, who was the victim of a brutal attack from robbers at his home in Blue Ash, O., a few weeks ago, is making very slow recovery. He will be compelled to lie in bed for several weeks in a plaster cast. Bishop Hartzell is 86 years of age. His active episcopal career was spent in Africa.

Dr. Sockman Conducts Question Box for National Broadcasting

Rev. Ralph W. Sockman, minister at Madison Avenue Methodist church, New York, has been invited by the Greater New York federation of churches and the National Broadcasting company to conduct a question box as the feature of their "Friendly hour," which is broadcast from 4 to 5 on Sunday afternoon over WJZ and the Blue network. This feature is running through the summer.

Dr. Gilbert Rowe Goes To Duke University

Dr. Gilbert T. Rowe, of Nashville, book editor of the Methodist church, South, and editor of the Methodist Quarterly Review, will occupy the chair of Christian doctrine at Duke university school of religion, Durham, N. C., beginning with the autumn term.

New Prayer Book Again Rejected

On June 14, the revised prayer book, during "probably the most dramatic sitting of the British parliament in recent years," was again rejected, by the house

of commons, by a vote of 266 to 220, a larger majority than in the vote of last December. Home secretary Joynson-Hicks led in the fight against the new prayer book, and gloated over the fact that he had "smashed forever the endeavor of Rome to control the independent church in England." He was com-

elled to fight his spiritual chief, the archbishop of Canterbury, whom he is said to revere, also his political chief, prime minister Baldwin. It is reported that the archbishop of Canterbury, who had long hoped for the final success of the revision, sees in the rejection the beginning of the end of the Church of England. The

Special Correspondence from the Northwest

Portland, Ore., June 9.

JUNE 3 witnessed the formal opening of the new edifice built by the University Christian church of Seattle. It has a value of \$425,000 and affords ample facilities for worship and for a modern program of religious education. The **A New Church** auditorium has a seating capacity of 1500. The church incorporates and transforms the first unit built twelve years ago. The pastor is Dr. Cleveland Kleihauer. In 1912 he came to the church when its membership was only 100, and has watched it grow to 1400. Dr. Kleihauer is popular in the city and enacted the title role of "The Wayfarer" during the several years when that pageant-drama was given in the university stadium. The new plant provides an assembly room, seating 700, for the Kleihauer Men's Bible class, which has been meeting in a theater for the past two years. The pastor preached the opening sermon.

Plans for Summer Assemblies

Comparatively speaking, population in the northwest is sparse. Vast stretches of territory constitute either wilderness or wonderland. The communicant with nature has unsurpassed opportunity to observe and visit mountain, sea, forest, lake and river. The abundance of scenic riches is an embarrassment. It induces the inauguration of too many summer camps and divides the human energies enlisted so that the acquisition of permanent equipment is difficult and hazardous. Moreover, the beauties of nature are so common as to lose much of their lure. Finally, no one spot has come to such spiritual significance as to hold a compelling place in the mind of the multitude. Seabeck, located on Hood's canal, a few miles west of Seattle, comes nearest to meeting our needs for a single, well-equipped "mount of vision." It is under a single management for the season and accommodates various Y. M. and Y. W. groups and the summer school of the Missionary Education movement, which will come this year July 21-31. Rev. John H. Matthews, who handles the interdenominational religious education work in western Washington, has been identified with this enterprise from the beginning. The competition of denominational groups has cut into its attendance of recent years, but it has a chance to specialize on people who are older and more experienced than those welcome elsewhere, so that it should continue to be useful.

Mrs. McPherson in Portland

Mrs. Aimee Semple McPherson has just concluded a 12-day revival campaign in

Portland, the 88th city she has visited in this country. The municipal auditorium was used, the mayor of the city introduced the evangelist, and great throngs attended the services. However, more than half of them seem to have driven in from smaller towns outside the city, and curiosity was the motive most apparent. Collections were disappointing. The management called public attention to the fact that no less than 640 pennies were put on the plates at a single service. Portland has a prosperous home-grown church in the Apostolic Faith mission and does not feel the need of importations from Los Angeles. The A. F. M. does its work in class A fashion—costly trucks for street meetings, advertising by electrically lighted signs, well-equipped motorboats for colportage work among sailors and cannerymen, and an orchestra of forty and choir of 100 for the nightly mission meetings. An aeroplane has been ordered for the purpose of evangelizing isolated hamlets. Leaders of orthodox churches gaze wistfully at these activities and wish they could attack pressing problems with the accuracy and ease displayed by this group, whose total membership in the United States is 2,100, three-fourths of it in Oregon.

And So Forth

The eight Seattle churches of the Disciples of Christ recently held a union communion service, looking forward to the national convention which is scheduled for that city in 1929. . . . The national convention of rescue mission workers has just been held in Vancouver, B. C. On their way back, about 75 prominent Christian leaders were entertained by three missions in Portland, given a banquet, and afforded opportunity to speak in several of the largest churches. . . . A new council of churches was recently formed in Spokane. Rev. E. C. Farnham, secretary of the Portland council, assisted in the organization. . . . The Episcopalians of western Oregon are engaged in a campaign to secure \$125,000 with which to place their campus work at state institutions on a better basis. About one-third of the amount has been secured. . . . Dr. Herbert S. Johnson, long time pastor of the Warren Avenue Baptist church, Boston, Mass., had the unusual honor of delivering the baccalaureate sermon at both the Oregon State college and the University of Oregon. He is a native son, however, and his father was the first president of the university. . . . Among the commencement speakers may be noted Dr. John H. Finley, editorial writer on the New York Times, an educator and churchman of note. He appeared at the University of Idaho and at Reed college.

EDWARD LAIRD MILLS.

prayer book, as revised, was passed by an overwhelming majority of the bishops, supported by the house laity. Parliament, by rejecting the measure, brings up the question as to who is responsible for church matters in England. Those close to the archbishop fear that church affairs may become political, because they are subject to the vote of 613 men, a large proportion of whom are not even members of the Church of England. Joynson-Hicks is being accused of intolerance and of having played into the hands of the Anglo-catholics, who desire disestablishment.

Broadway Temple to Honor Richard Byrd With Lighted Cross

A lighted cross to be known as the Commander Richard Evelyn Byrd beacon, will surmount Broadway tabernacle, being erected in New York city under the leadership of Rev. Christian F. Reisner. Designed to be ten times more powerful than any existing beacon in the world, the Byrd beacon will be visible to ships 36 nautical miles away and will be powerful enough to be seen by aviators 100 miles distant. The cross itself will be 75 feet high and 37 feet wide, and its position will be 694 feet above sea-level. The cost will be approximately \$100,000. The cross is the gift of Charles V. Bob, a mining engineer.

Springfield, Mass., Churches Unite

At a special parish meeting of the Church of the Unity, Springfield, Mass., June 7, the members of St. Paul's Universalist church of that city were voted unanimously into membership, and their pastor, Rev. Owen W. Eames, was called as minister of the enlarged church.

Baptists Mourn Veteran India Missionary

The death of Dr. John Newcomb, veteran Baptist missionary of south India, was reported by cablegram June 1 to the mission headquarters in New York. Dr. Newcomb had represented Northern Baptists in south India since 1884. He was 74 years of age.

Newton Theological Secures Half Of Proposed Endowment

Pres. Everett C. Herrick, of Newton theological seminary, announced at the recent commencement exercises that \$500,000 had been secured on the million dollar goal that has been set for endowment.

Reformed Church Demands Dry Presidential Candidates

Resolutions calling upon the national republican and democratic conventions to nominate candidates who will enforce the 18th amendment were passed by the general synod of the Reformed Church in America at its 122d annual meeting held in New York city early this month.

Alfred Noyes Finds Supreme Personality in World

"No theory of evolution has explained anything," writes the English poet, Alfred Noyes, in the *London Spectator*. "The Highest Reality of all," he continues, "in which all the explanations reside, if the human intellect were capable of discovering them, cannot be less than

personal. We cannot identify God with a universe in which nothing is self-sufficient, or its own explanation. Behind all these contingent shadow-shows we are

driven at last by inexorable logic to that which is its own explanation, and is sufficient to itself and all that it has produced. When we ask what the attributes of that

Special Correspondence from Chicago

Detroit, June 16.

THE magnificent new buildings of the Chicago theological seminary were dedicated during the week of June 3-10 with a notable program. Perhaps nothing that was said, however, was of more im-

portance than certain statements made by President Ozora S. Davis of

the seminary in presenting his triennial report. His remarks were significant, not merely as indicating what is being done in this particular school, but as revealing a very definite and revolutionary trend in the method of training men for the ministry. After pointing out the evolution in the method of teaching agriculture—from the traditional textbook method, up through the experiment station and demonstration center to the use of the actual farms tilled by the average farmer as the real laboratory—he intimated that the same evolution was taking place in the training of ministers. "The 'case method' in teaching," said Dr. Davis, "is nothing but a device for bringing actual life situations into the classrooms. The case method seeks to bring the original documents of sociological study into the compass of the student's limitations of time and space where he may have an opportunity to analyze and program his work with them." This method of teaching, now so widely in use in medicine, social service administration, agriculture, law and other fields, is unusually promising of fruitful results in preparing men for the pastorate and is certainly a wide remove from the academic method, so remote from actual life, in which many of us received instruc-

racial cooperation involved. Mr. Arthur is admirably fitted for his responsible task. He is a man of fine culture, rare administrative gifts, alert, keen, and with a large experience in interracial work.

* * *

Congress of Religions In Chicago

Among the major projects planned for the world's fair in Chicago in 1933 is a congress of religions which it is hoped may be even more significant than that held at the World's Columbian exposition in 1893-3. The Chicago church federation, through its executive secretary, Mr. Walter R. Mee, has announced that it will gladly cooperate with other agencies to make the conference a success and will help organize the church forces of Chicago to that end. The intention is to bring together representatives not only of the various Christian bodies but of all the great faiths of mankind to consider specific problems of human welfare. "A world conference of religions which will equal the eucharistic congress in attracting international attention and in bringing the spiritual side of life to the front in the minds of scores of millions of people," Mr. Mee is reported to have said, "is possible during world's fair year, and we will do all in our power to make the meeting a success. . . . One of the greatest demonstrations of a century for Christianity to make would be to serve as host to other great religions by entertaining their leaders and conferring with them on such subjects of human welfare as all might agree upon." Apparently "life and work" rather than "faith and order" is looked upon as the most promising approach to such a degree of unity and cooperation as may be attainable.

* * *

The Bigger Loyalty

"Kenny" Rouse, as he is known about the quadrangles of the University of Chicago, captain of last year's football team and Eckersall's choice for center of the all-conference and all-western teams, was recently a member of a Y. M. C. A. delegation team which spoke to high school and church groups in a Chicago suburb. The editor of the *Chicago Evening Post* happened to be present and heard him, with the result that there appeared an editorial in that paper which one would like to see printed in full and scattered wide over the country. But a very few brief extracts must do here. Under the title "The Bigger Loyalty," the editorial says: "The other night we listened to one of the best talks we have heard in many a day. It was so simple, so modest, so sincere, and at the same time so helpful and inspiring that it made a deep impression upon us." Then, after a few sentences about the speaker and the audience of high school boys and their fathers, the editorial goes on, "This young athlete had

(Continued on next page)

Being must be, we are forced to believe that they are above reason and beyond nature as it is known to science. What is this, after all, but the supernatural Maker of heaven and earth, and of all things visible and invisible, of whom the Nicene creed tells us, and whom St. Augustine found, not in the discourses of the Platonists, but in the voice of the Supreme Personality, infinite in perfection, speaking to what was highest in his own personality, and saying, 'Come unto me'?"

Russian Cathedral of Holy Trinity Celebrates

On June 10, the Russian Cathedral of the Holy Trinity, Chicago, celebrated the 25th anniversary of its existence. The see of Bishop Theophilus includes jurisdiction over all the Russian Orthodox congregations in the middle west. The bishop is said to be deeply interested in all movements looking toward closer relationship between the Anglican and Orthodox communions.

New Dormitory for Eureka College

This year has seen the completion of a new girls' dormitory, costing \$52,000, at Eureka College, Disciples school in Eureka, Ill.

Japanese Elected Episcopal Bishop

Rev. Peter Yonetaro Matsui, rector of St. Paul's Episcopal church, Tokyo, and examining chaplain to the bishops of Kobe and Tokyo, has been elected by the Tokyo diocesan synod as bishop of Tokyo, to succeed the late Bishop Motoda. He is the third Japanese priest to be elevated to the Anglican episcopate.

Dr. John MacNeill in Long Pastorate in Toronto

Rev. John MacNeill celebrated the 22d anniversary of his pastorate at Walmer Road Baptist church, Toronto, June 3.

Baptist Young People Meet in Kansas City

The annual convention of the Baptist Young People's union of America will be held in Kansas City, Mo., July 4-8.

New England Episcopalians in Social Service Conferences

All the New England dioceses of the Episcopal church were represented at the first conference conducted early in June by the social service commission of the province of New England. In this conference for serious social workers, either professional or volunteer, every type of service was represented: diocesan and provincial secretaries, workers from hospitals, the Red cross, welfare agencies for children and young girls, city mission groups, boys' camps directors, and clergy from both urban and rural parishes.

Disciples Board Plans Widened Program

The board of temperance and social welfare of the Disciples of Christ is planning a greatly enlarged program for the coming fiscal year, which begins July 1. Dr. Alva W. Taylor, one of the secretaries, while assuming the chair of social ethics in the school of religion at Vanderbilt university, will likewise continue in

full leadership of board policy, handling the preparation of all literary material, representing the board in the councils of the church, and practically continuing the complete program which he is now carrying. In addition, another secretary will be added to the staff to do promotional work which has, up to this time, been impossible. The little magazine recently launched, Social Trends, will be continued. The headquarters of the board will remain in Indianapolis.

Christian Century Broadcasting Discontinued During Summer

The final radio broadcast of The Chris-

CHICAGO CORRESPONDENCE

(Continued from preceding page)

traveled fifteen miles or more on a working night for the sake of saying a word to the younger boys who looked upon him with admiring eyes. And he made the word worth while." He began by saying, according to the article, that when he first went out for practice he thought that what he was going to learn was a certain technique of play, but the longer he played the more he came to realize that this was the matter of least importance; the things of greatest value were physical fitness, mental alertness, and spiritual "tone-ness." And this last element was the most difficult to describe; but it could be felt. "It might be called loyalty to something outside oneself; to some ideal the team represented, to the spirit of the game. It kept one fighting, but fighting fairly. It was the sort of thing that caused a certain player, who had apparently scored a goal—the winning point—by a drop kick, to tell the referee that the ball had not actually touched the ground, that in fact the drop had been a punt. . . .

Then, with convincing simplicity, he said, 'You know, fellows, this thing that I call spiritual tone-ness in football is the same thing we need in living. Probably few of us have thought through what is meant by religion and by God, but perhaps we can understand that it means a bigger loyalty, a loyalty to something outside ourselves, that makes us forget ourselves, and that keeps us from doing the mean thing and the thing that is not straight.' That was about all. And, indeed, there is little more to say. . . . When we have thought through religion; when we have come, if we ever do, to understand the meaning of God, will we know more than Ken Rouse has learned? We shall at least know nothing finer or better."

* * *

What the Baptists Are Doing

This letter is written from Detroit, to which center of the automobile industry I have come to attend the Northern Baptist convention. From here I go on to Toronto to attend the meeting of the Baptist world alliance which follows almost immediately. Both of these great gatherings I hope to report in future issues of this journal. It is sufficient for the present to say that the Northern Baptist convention has started off auspiciously, with no sign of the discord which has disturbed so many gatherings of this body in recent years. The attendance is large.

CHARLES T. HOLMAN.

Meditations for the Modern Mind

The ETERNAL SPIRIT IN THE DAILY ROUND

By
FRANK CARLETON DOAN,

With an Introduction by
Samuel McChord Crothers and a Preface
by Harold E. B. Speight

This is actually a book of new psalms for the modern man and woman. Only a reading of the volume itself can give an adequate idea of their beauty and inspiring quality. In its pages are psalms for every phase of life—for times of joy, distress, depression, love, doubt and fear. In fact, for every spiritual problem large or small this unique volume expresses what every man and woman feels. It gives voice to the inarticulate soul.

"If you want to have a great book NEXT TO THE NEW TESTAMENT, really a helpful book, why not read 'The Eternal Spirit in the Daily Round,' by Frank C. Doan. I have read it and found it most helpful."—Dr. S. Parkes Cadman. \$2.00

An anthropologist looks at religion.

RELIGION AND THE COMMONWEAL

By
HERBERT MAYNARD DIAMOND

The author believes that religion will recast its outlook, finding an interpretation of life more satisfactory to the present-day masses of men. It will supply a leadership familiar and sympathetic with the need of contemporary mankind for a religion which will interpret and direct men's motives. \$2.00

MINISTERIAL PRACTICES

By CLELAND BOYD McAFFEE

"We rarely find anything so uniformly practical and sensible . . . if you are at all interested in improving your technique, and therefore multiplying your usefulness, we commend to you the prayerful study of these 'fraternal suggestions.'"—Reformed Church Messenger. \$2.00

RINGING REALITIES

By OSCAR L. JOSEPH

A restatement of vital truths designed to help many in fortifying their faith and finding satisfaction in what gives tone and temper to life. "Critically and conservatively constructive, conceived with broadmindedness and irenic purpose. The average reader will find it very readable and helpful in the formulation and expression of faith."—The Congregationalist.

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tian Century for the current season was presented from station WWAE, Chicago, on June 26. The Christian Century hour, presented from this station since early in April, has represented an experiment in religious journalism, and has been greeted with gratifying response. Plans have not yet been completed for a resumption of the programs in the fall, but it is expected that, after the summer vacation, the feature will come back on the air in some form.

Chicago Suburb Has Two New Pastors

Rev. Vere V. Loper comes from First Congregational church, Minneapolis, July 1 to Wilmette, Ill., a suburb of Chicago, to assume the duties of minister at First Congregational church. Mr. Loper graduated from Yale divinity school in 1919. Rev. George D. Allison has already begun his ministry at Wilmette Baptist church, succeeding there Rev. Francis C. Stieler. Mr. Allison comes from Second Baptist church, Wilmington, Del. He is a graduate of Brown university and Union theological seminary.

Congregational Young People Meet in Michigan

Tower Hill camp, near Sawyer, Mich., under Congregational auspices, is the scene of conferences of young people June 20-July 4. Dr. Robert W. Gammon is director and among the speakers this season are: Rev. Ernest Bourner Allen, Dr. Ozora S. Davis, Rev. Albert W. Palmer, Rev. Walter A. Morgan, Rev. Thomas A. Goodwin, Miss Cora E. Barnard and Mrs. Louis H. Auten.

Catholic Hospital Association Meets in Cincinnati

The convention of the Catholic Hospital association was held during last week in Music hall, Cincinnati.

Religious Editors Meet

The editorial council of the religious press met June 19-20 in the chapel of the Methodist Book concern, Cincinnati. The council is composed of the editors and representatives of all denominational papers willing to cooperate. Dr. Paul S. Leimbach, editor of the Reformed Church Messenger, is chairman of the council.

Dr. G. L. Parker, of Toledo, Sails for Europe

Rev. George Lawrence Parker, of First Unitarian church, Toledo, O., accompanied by his wife, sailed for Europe June 23. They plan to visit friends in Finland, then go to Leningrad, where Dr. Parker was minister of the British-American church from 1906 to 1908; then to Moscow, where they will study Russian conditions.

First Baptist, Ann Arbor, Celebrates Centennial

First Baptist church, Ann Arbor, Mich., Rev. R. E. Sayles, minister, celebrated its 100th anniversary May 6-13, with Dean Shaler Mathews preaching the anniversary sermon.

Reformed Synod Acts On Merger

The General Synod of the Reformed

Church in America, which met June 14-20 in Collegiate Reformed church, New York, voted to empower the newly elected presi-

dent of the synod, Rev. Malcolm J. MacLeod, to appoint a fact-finding committee, the duty of this committee being "to study

Special Correspondence from Nashville

Nashville, Tenn., June 10.
MR. JULIUS ROSENWALD, of Chicago, Mr. John D. Rockefeller, Jr., and Mr. Paul D. Cravath, of New York, attended during the past week the commencement exercises of Fisk university.

Mr. Rockefeller made the Distinguished baccalaureate address; the Visitors first time, so he said, that he had ever done such a thing. The address, however, was an excellent one, giving no hint to the hearers that it was the work of an amateur. This was Mr. Rockefeller's first visit to Nashville. The chamber of commerce gave him and his friends a public reception and dinner. Chancellor Kirkland, of Vanderbilt university, spoke the words of greeting for the city, and Mr. Rockefeller replied. He did not confine himself to the mere conventional acknowledgment of hospitality. Both he and Dr. Kirkland took occasion to deal seriously with questions of education and philanthropy. Between these two addresses and the interviews given out to the press, our visitor got before the public several well-defined and judicious views on the use of money, the progress of education, the real values in human living, and other such serious themes. Mr. Cravath is a son of the first president of Fisk, and is now president of its board of trustees. He retains, naturally, a lively interest in this city of his youth and in the institution to which his father gave many years of service.

Present Status of Negro Education

The presence of Mr. Rosenwald, whose foundation of \$25,000,000 for the advancement of education among the American Negroes has been as yet chiefly devoted to elementary schools, at the commencement of Fisk, an institution dedicated from its beginning to college work, is a symptom of the gradual emergence of a more scientific approach to this whole subject. Primary, vocational and manual training schools for Negro boys and girls have been the enthusiasm of one group of leaders, while higher institutions for the training of teachers, preachers, physicians and other intellectual guides have been the chosen interest of another group. Both types are, of course, essential. There is no occasion to set one over against the other. This, I am sure, is recognized by Mr. Rosenwald and his advisers.

A Change in Attitude

At the risk of stepping on the toes of some of my southern friends—being myself only a westerner, though of sound Virginia and Tennessee stock, and so not exactly to the manor born—I venture to say that the social atmosphere of this city is decidedly milder for the white teachers and other participants in Negro education than it was two or three decades

ago. Nashville has long been a center for Negro educational institutions. Fisk university, Roger Williams college (Baptist) and Walden university (Methodist) have been in operation for many years. The Meharry medical college, a more recent development, was at first an adjunct of Walden university. When I was a student here in the eighties the white teachers in these institutions got scant recognition in Nashville community life. Something much like a social boycott was in operation against them. It must have been a source of satisfaction to Mr. Cravath, who lived here as a boy, to get the hearty welcome which was accorded him the other evening, a recognition never extended to his honored father.

Methodism Loses Another Leader

Dr. Stonewall Anderson, secretary of the connectional board of education of the Methodist Episcopal church, south, died at his home in Nashville, most suddenly and unexpectedly on the evening of June 8. He was a tall and vigorous man, of strong mind, fearless temper and appealing social qualities. Reared on a farm in Arkansas he had known little of sickness, but in the midst of seeming excellent health, at the age of sixty-four, his heart suddenly refused to function. He had been the official educational leader of his church since 1910, having previously served, after several years in the active ministry, as president of his alma mater, Hendrix college. During the eighteen years of his connectional leadership, there have been many adjustments among the educational institutions sustained by his church. Large sums of money for buildings and endowment have been raised. In all these enterprises he was involved as a trusted leader and adviser.

A Commencement Preacher

In this city of colleges and at this season of commencements I have to restrain my pen lest my letter deal too much with a topic of which Christian Century readers shall have had already a surfeit. But they will not complain, I am sure, at finding that I have held this letter back 24 hours and am dating it on Sunday in order to report, if briefly, the visit and the ministration of Dr. W. E. Barton, commencement preacher for Vanderbilt university. His is a name to conjure with among those who read these columns, and might be even more so were the veil of anonymity lifted from one of the most popular of the special features of this journal. Dr. Barton's sermon to the graduating class was a happy and effective one. During 24 hours in Nashville he managed, moreover, to come into personal contact with a numerous group of the city's educational and religious leaders. The local representatives of Congregationalism, in particular, made much of his visit.

GEORGE B. WINTON.

diligently the possibilities of Christian union" and report back to the session of 1929 to be held at Hope college, Holland, Mich. The creation of the committee was the outcome of a warm discussion over efforts for a merger with the Reformed Church in the United States, commonly known as the German Reformed church. Future developments in this proposed merger will be watched with interest.

Special Correspondence from Canada

Sackville, New Brunswick, May 22.
THE CONDITIONS and problems of the Maritime provinces have taken a large place in recent Canadian thought. The tide way of progress has found its channel in the St. Lawrence valley and the Great Lakes.

Problems of the Maritime Provinces This leaves the early communities by the Atlantic on the side street of national life. The romances and intrigues of the land of Evangeline characterized the early stage of what became a prosperous and highly intelligent community. Three colonial communities were preserved in the three provinces of New Brunswick, Nova Scotia and Prince Edward island. For these tiny groups to perpetuate in each of them the full organization of government with legislature and supreme court may seem to an outsider a needless waste of money and energy. The population was by no means homogeneous. Acadia had its story of French occupation and development and to this day a dainty church marks the site of the tragedy of Grand Pré. Nova Scotia developed fisheries, fruit and farming, and later on opened up extensive coal areas for mining. But the fisheries gave rise to ever recurring conflicts with the New England fishermen. The mining was brought within the sweep of modern industrial finance until a huge overcapitalized corporation administered the whole industry. Then, when the decline of the coal trade was felt, and the effect of overcapitalization could not longer be evaded, the insolvency and consequent reorganization brought a period of persistent depression. The people felt that national development had passed them by, and demands were made for some compensation out of the national treasury. This was achieved and a new spirit was born.

* * *

Industrial Renewal

A new type of financial organization was soon felt to be at work. The traditional conflict of financial groups in Montreal and Toronto was suspended when the resources associated with the Holt group of Montreal were allied to the energy and far-seeing enterprise of Mr. J. H. Gundy of Toronto, and the old corporation was bought out. Mr. Gundy set up new management and personally visited the mining area. Within a few days a new spirit was abroad. The long drawn out conflict between the corporation and its employees gave way before the new spirit of confidence and good will, and today throughout the whole district and industry hope prevails and finds support in the frank adoption by the new

Chicago Catholic Charities Spend \$750,000 Yearly

More than \$750,000 was spent on the poor of the archdiocese during the past year by the Catholic Charities of Chicago.

Jewish Youth Honored for Christian Character at U. of W.

The Kenneth Sterling Day award is made each year at the University of Wis-

consin to the man in the senior class who is the best exemplar of "Christian character, ability in religious organization, energy in improving conditions on campus, accompanied by reasonably good scholarship, and at least a normal athletic ability." The winner of this coveted honor for the year 1927-28 was Louis Behr, of Rockford, Ill., a Jew.

T. R. Glover Visiting Professor At Yale

Dr. T. R. Glover, fellow of St. John's college, Cambridge university and author of many books, has been appointed visiting professor of New Testament in Yale divinity school. Dr. Glover has lectured a number of times in America and delivered the Lowell lectures in Boston in 1922.

English Methodists Oppose Gambling

The Primitive Methodist conference recently in session at Southport, Eng., "in view of the alarming spread of the mania for gambling and betting in England, especially among the youth, calls upon all our churches, ministers and officials not to mitigate an aggressive propaganda against this grave peril."

Dr. Jefferson to Address Northfield Conferences

Rev. Charles E. Jefferson, of Broadway tabernacle, New York, has accepted an invitation to address the Northfield conferences this summer. He has refused all other engagements, but plans to spend the season resting at his summer home, near Northfield, and so has been prompted to accept the Northfield opportunity.

ERNEST THOMAS.

The GOSPEL and the PLOW

1912—One village boy in India who wanted to learn how to be a farmer. One tool shed to serve as dormitory, class room and demonstration laboratory. One Presbyterian missionary with a vision.

1918—Eighty students, high caste and low, old time farmers and modern university graduates. Buildings and property worth nearly half a million dollars. A staff of twelve who have caught the vision.

Sixteen years of Christianity in action have brought this result. Allahabad Institute has helped the Government to push the danger of famine farther away from hunger-ridden India. Self-support has brought self-respect to hopeless outcasts. Men of high caste have learned to drop old prejudices while working side by side with those they once scorned. Hindu and Moslem alike have learned that in Christ all men are brothers.

Allahabad Institute needs your help. It can increase its service if you will help increase its endowment. Buildings, equipment and salaries should be enlarged. "The Gospel and the Plow" will mean fuller life to a quarter of a billion people. Send your check now.

*Send for the leaflet,
"Look on the Fields"*

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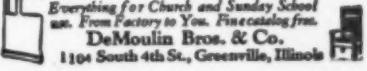
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